

APPENDIX

TO THE

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CRITICAL REVIEW.

Vol. V.

No. V.

ART. I.—*Examen critique des anciens Historiens d'Alexandre le grand.*

A critical Examination of the ancient Historians of Alexander the Great. Second Edition. 4to. Paris. 1805. Imported by Deconchy.

THE work before us is one among the numerous examples which might be adduced of the happy effects upon literature, particularly in its classical department, arising from the proposal of public premiums. When the young student is just starting in the career of fame, well stored with the apparatus of science, but unpractised as yet in its application, these prizes offer him a double advantage. They stimulate his ambition at the same time that they point out a field for its exertion. They accelerate while they confine his course. The satirist's complaint, that knowledge is accounted as nothing-worth, the possession of which is not made known to others, is rather plausible than philosophical. The truth is, that the mere abstract pleasure arising from the acquisition of knowledge, or exertion of intellect, though great as a reward, will rarely operate sufficiently as a stimulus. It is when the prospect of distinction is superadded, and when to that ambition a particular route is marked out, such as the investigation of a select portion of history, or the solution of an abstruse problem, that the powers of the mind are collected to a focus: and, if no great light be thrown upon the subject proposed, at least a habit of close investigation is begun which may afterwards be turned to account. In the

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present instance the particular as well as collateral advantages of premiums is strikingly exemplified. Among the subjects annually proposed by the academy of inscriptions and belles-lettres for the best dissertation, that of the year 1770 was the critical Examination of the Historians of Alexander. None of the essays which were sent in that year being thought adequate to the dignity of the subject, it was again proposed the following year, and the prize was in 1772 adjudged to M. de St. Croix. The work was published in 1775, with many additions and corrections, and, if we may believe the author, obtained even then much commendation. Since that time we suspect that the learned author has seldom lost sight altogether of the subject of his former labours. At least the nature of the memoirs which he presented to the academy in the interval between the first and this last publication of his work, especially of that upon the ancient Federative Governments, shews that he kept his eye still intent upon the history of ancient Greece. The turbulent times of the revolution induced him, he tells us, to take refuge in a revival of his early studies. The essay was carried back to the anvil, and the result of his last labours is contained in the present somewhat bulky volume, which, though modestly intitled a second edition, is in reality an entirely new work upon the former subject. We are to consider it therefore not as the crude effusion of a day, but as the fruit of thirty years' occasionally intermitted researches. An excellent example by the way for 'the savans and savantes of these mushroom times.' Where respect is shewn to the public, a like return at least is due to the publisher.

The exploits of Alexander form one of the most interesting eras in ancient history, not merely to the professed historian, but to the linguist, to the orientalist, to the lover of the fine arts, to the politician, and to the philosopher. It was he who by his conquests first spread the Greek language and rendered it the general medium of communication between Europe and Asia, as it afterwards was farther diffused by the Roman conquests, and finally, at the taking of Constantinople by the Turks in the year 1453, was introduced as a classical written language into the western and northern parts of Europe. It was he who was, perhaps unintentionally, the author of a regular channel of commercial intercourse between the east and the west. It was he who, under colour of avenging the injuries of the Persians toward the Greeks, as their appointed champion, subjugated both the one and the other, and finished by a prompt decisive spirit what his father had begun by fraud and artifice. It

was he who has exemplified beyond any other conqueror how weak the human mind is against success, and how easily the victorious hero sinks into the wayward child.

It must, however, be confessed of this *fortunate free-booter*, as Lucan calls him, that in one article he was unfortunate. 'He had no poet, and he died.' Neither poet nor historian was found during his life-time, who was at once willing and worthy to record the events of his reign. Many indeed among that multitudinous suite of writers whom he is said to have carried with him (see Cic. pro Archia, c. 10), undertook to write his history. But most of them, according to M. de St. Croix's account (and he has collected and digested the scattered notices of them, which are come down to us, with considerable industry,) seem to have been carried away by that love, so natural to us all, of exaggeration in circumstances to which we have ourselves been present. In the case of the cotemporary biographers of Alexander, this appetite for the wonderful found more than usual temptations to indulgence. For the exploits of Alexander were really in themselves extraordinary, and they were achieved for the most part in distant regions little visited and little known—a circumstance which at the same time that it presented a strong enticement to talk of men 'whose heads do grow beneath their shoulders,' offered a stronger still in the difficulty of refuting false accounts of such remote transactions. 'If any person,' says Arrian in his history, 'wonders at my having entered on a work of this nature after so many others upon the same subject, only let him look at them and read me, and then let him wonder if he can.' Of the original documents written by the companions or contemporaries of Alexander, only one is come down to us entire, and that is merely a narrative of one particular transaction—we mean the Journal of Nearchus as preserved by Arrian, containing the details of the maritime expedition conducted by him after the directions of his master. The rest have perished in the general wreck. Yet the examination of the relative advantages which they possessed for ascertaining the facts which they related, and of their character as to veracity in relating them, is not without its use, because we know in several instances what were the sources from which posterior compilers drew their materials, and the purity of the current depends upon that of its spring. Diodorus Siculus, Q. Curtius, and Trogas Pompeius (of whom we have only a poor abbreviation by Justin) drew for the most part from Clitar-chus, the compiler of a history of Alexander, probably from the memoirs of his father who accompanied that prince.

This Clitarchus is blamed by Longinus for the inflation of his style. Quintilian says of him, that, though commended for his genius, he was thought deficient in fidelity. M. de St. Croix supposes, but without giving us his grounds for the supposition, that Q. Curtius translated this writer, at least in great part. The accounts given by Diodorus of the funeral pageant which conveyed the body of Alexander from Babylon to Egypt, and of the funeral pile of Hephæstion, are so circumstantial that it may fairly be concluded they were borrowed from Ephippus the Olynthian, who devoted a work expressly to a description of the deaths and funerals of Hephæstion and Alexander. Arrian tells us that he himself drew chiefly from Ptolemy and Aristobulus, and gives his reasons for so doing. It is evident then that an investigation of these primitive memoirs, though rather dry, it must be confessed, is not, however, without its fruits, because it leads to an appreciation of the testimonies of succeeding historians, and affords a foundation for choice, where they contradict one another—a contradiction which takes place in almost every incident of Alexander's life, death, and adventures.

The next step in the Examen is to consider the retailers of the original documents. This is done at considerable length, and the series is carried down to Praxagoras the Athenian, who lived in the fourth or fifth century. 'He may be looked upon,' says M. de St. Croix, 'as the last writer of antiquity whose name is come down to us, that was acquainted with the original memoirs of Alexander and with the early history of his life. With him, in a manner, true written tradition ends. So altered and disguised has it since been, that we can scarcely recognize any traces of it.' Should not this therefore seem the point beyond which all detailed notice of the historians of Alexander would naturally terminate? But M. de St. Croix is not satisfied without wading deeper and deeper into the mire of the middle ages, and gives us in fact an account of the decline and fall of all history, whether concerned with Alexander or not. This is certainly an interesting topic, and worthy of a separate treatise, 'sed nunc non erat his locus.' Why did not the author reserve this for a work entirely by itself, instead of swelling a book, already large enough, into a still more enormous bulk with a history of history from the first rise of literature to its last twinklings in the barbarous ages? These are times when huge volumes will not go down; and we are ourselves free to confess, that, though we applaud patient industry, we were, during the perusal of the present work, more than once tempted to cite the old proverb, *Μίγα βίβλον μίγα κάλον*—in plain Eng-

lish, if we may be indulged in a fashionable cant term, 'a great book is a great bore.'

Alexander was to after ages the favourite hero of romance, nearly in the same degree as in the days of chivalry Charlemagne has been to Europe, or Alfred to England. This has been one great source of confusion and contradiction in later histories of his achievements. For the accounts handed down from his contemporaries already sufficiently abounded in the marvellous; and these latter writers, whose object was rather to amuse and to surprize than to inform, abundantly availed themselves of the materials which they had to work upon, and were glad to find that so little deviation from authority was requisite to exalt the wonderful into the incredible. So far indeed was this extravagance carried in the monkish ages, that in a manuscript history of Alexander lately discovered by Dr. Clarke in a monastery at Vienna, the machinery of Demons is introduced. Even the philosophical Plutarch makes his subject bend occasionally to suit his principal design, which seems to have been to bring down the national pride of the Romans by shewing them what heroes Greece had once produced, and how among them was numbered one who 'did bestride this narrow world like a Colossus.' As for Q. Curtius, he seems to have aimed at little more than the composition of an entertaining romance founded upon the life of Alexander. We say *little* more, because it must be acknowledged that this writer has above all the rest been careful to declare and even to expose to censure the infirmities of his hero—a proceeding which looks as if he had it partly in contemplation to set before his reader's view the deplorable effects of ambition flushed with success.

From a general mention of the writers who have given memoirs of Alexander, the next step is to examine the particulars which they record, and from their varying and often inconsistent accounts to elicit a series of established facts. This was a desideratum in literature, and in his attempt to supply it the author has shewn much industry and a correct judgment. In every circumstance he has laid before us the different narrations, has informed us which in his view is the most authentic and probable, and has produced his reasons for thinking so. All this occupies much room, and it has not been the author's task to condense. Yet we confess that good sense seems for the most part to mark his decisions. Take two instances.

Dr. Robertson in his *Researches concerning ancient India* conjectures that it was Alexander's project to establish from

the borders of the Ionian sea to the banks of the Hyphasis, a line of towns and fortified places by way of dépôts, to enable his army at some future time to penetrate with safety into India. Ingenious men are very apt to reason upwards from consequences to counsels, and to ascribe to great personages a degree of foresight and premeditation which they never possessed. This is the case in the present instance; and M. de St. Croix justly observes, that these towns were most of them too remote from one another to form such a line of colonies; that those which were founded on the banks of the Jaxartes and in Sogdiana were situated out of the proper direction for India; and that even the foundation of this multitude of cities must not be attributed too hastily to Alexander. 'The march (says he) or rather the rapid course of this prince, could scarcely permit him to dream of building them; neither, had he built them, would his army have been sufficiently numerous to supply inhabitants to so many settlements. Besides it is not likely that free-born Greeks, with that attachment to their own country for which they were so distinguished, would have submitted to fix their residence in a distant and barbarous country. Nor are the accounts which we have of these colonies more in favour of the hypothesis than reasonings *à priori*. One city was peopled with prisoners whom Alexander had redeemed. Twelve others were peopled with mutineers in his army. How could such colonies subsist in the heart of Asia and surrounded with enemies?' The arguments of this writer (of which the above is a mere sketch) render to us very improbable the views imputed by Dr. Robertson to the Macedonian conqueror.

Not less absurd is the notion so implicitly adopted by many writers on the credit of Montesquieu, that Alexander, in penetrating so far into Asia, had formed in his own mind a deep and wide project of uniting the Indies with the west, by establishing a regular maritime commerce between them. To the poet, perhaps, such an idea may be easily granted, and accordingly we did not quarrel with Mr. Bowles for introducing it into his poem on Naval Discovery: but commentators and historians walk in a narrower orbit, and must regard the sun of truth as their centre of attraction. Yet Dr. Vincent and Dr. Robertson have both attributed to Alexander far greater expansion of views in this subject than it is probable he entertained. The former supposes that Alexander, in sending Nearchus on his coasting voyage from the mouth of the Indus, was actuated by a desire of exploring the coast as well as the interior, and by a confident hope of unit-

ing the whole by the ties of a mutual intercourse and of a happy reciprocity of interest. The latter goes still farther: he ascribes to the Macedonian conqueror the glory of having appreciated the importance of Indian commerce, foreseen its consequences, and adjusted its direction. He presumes that it was with these views Alexander founded the city which bore his name in Egypt, and that notwithstanding all his military operations, he never renounced his project of attracting thither the lucrative commerce which the Tyrians had carried on with India. In answer to this, M. de St. Croix asks, 'If this were really the design of Alexander, why did he permit during these very operations the re-establishment of Tyre, which had preserved its commercial relations, and naturally became the rival of Alexandria? Why did he favour the traffic of the Phœnicians who accompanied him into India?' He then cites some passages from Alexander's address to his soldiers, in which the ambition of *military* glory and universal conquest appears the main spring of all his enterprizes. A passage from Plutarch is particularly conclusive. He informs us that Alexander, when arrived at the ocean, offered solemn prayers to the gods that no mortal might after him pass the bounds of his expedition. 'Certainly (says our author) such a prayer does not announce that design which is attributed to the Macedonian conqueror, of extending geographical knowledge and of multiplying those commercial relations which might unite the different parts of the world.'

The late discussions relative to the curious ancient Sarco-phagus, rescued from the hands of the French at Alexandria, and the difference of opinions entertained whether it did or did not contain the corpse of Alexander, made us look with particular attention to that part of the present work which gave an account of his remains. But we do not find any light thrown upon the subject. Among the visits paid to Alexander's tomb by the Roman emperors, the last, according to M. de St. Croix, was that of Severus. In this he is mistaken, as it is related both by Herodian and Aurelius Victor that Caracalla visited the tomb some few years afterwards. 'From this æra (says our author), we know not what is become of this tomb. Perhaps it was demolished, and the body which it inclosed pulled in pieces and reduced to ashes, in one of those commotions to which the people of Alexandria so frequently and so furiously burst forth. Besides, the Christians would not have permitted such a monument to subsist, situated in the centre of the

quarter of Bruchium,† where they had changed into a church the Temple of Bacchus, and where the Serapéum and other buildings of the same kind, had been demolished.' He then closes the subject with a passage from Chrysostom, in which that father speaks of the tomb of Alexander as unknown in his time, that is, at the close of the fourth century. (For the passage itself see our Review for July, 1805, p. 285.) After all, perhaps this rhetorical sentence of the patriarch's must not be considered as perfectly conclusive as to the existence of Alexander's tomb, in his time. He speaks in the character not of an antiquarian, but of an orator. Theodoret, his disciple, has a similar passage evidently written in imitation of his master, and from neither does any farther inference seem admissible than that the existence of Alexander's tomb, if it did then exist, was, however, not a matter of public notoriety.

To sum up the whole, the author of the present work, though rather long-winded for these times, when the *royal road* to science is so much resorted to, has certainly approved himself a diligent and judicious scholar. We still think that he or any other learned man would do an acceptable thing to the public, who should compile a history of Alexander upon such a plan as Dr. Leland's life of his father Philip, in which the events of his life were related in one continued narrative, as collected from the most authentic sources, and the discussions, &c. either detruded to the bottom of the page, or remanded to an appendix.

ART. II.—*Den Danske Reformation's Historie.*

The History of the Reformation in Denmark. By D. Frederik Münter. 2 Vols. 8vo. Copenhagen.

DENMARK was one of the first states that embraced the reformation, and in no country have its beneficial effects been more extensively displayed. Whatever may be the defects of its civil constitution, the mild principles of the protestant religion have insinuated themselves into every department

† Achilles Tatius de Clitoph. et Leucipp. amor. l. v. c. 1. This quarter had also been destroyed a century before, according to Eusebius, Chronic. p. 176.

We cite this note of the author's, because any thing seems valuable which has the least tendency to determine the exact spot in which the shrine of Alexander was situated. M. de St. Croix prefers the reading Σῆμα to Σῆμα, in the passage quoted by Dr. Clarke from Strabo; yet it is singular that in the same page in which he himself cites that passage, there occurs another from the pretended Callisthenes, where mention is made of the Temple called Σῆμα Ἀλεξάνδρου.

of the state, and the people owe to their religion that superior degree of information and culture, which is diffused throughout the Danish territories. The pen of the historian is too often employed in the description of bloody and tyrannical acts. How much more happily employed is it in painting the milder glories of the reign of Christian the Third, and in displaying in their due colours the efforts of a Frederick the Sixth, to extend information, science, and the true knowledge of religion, over his kingdom. At no time has it been more necessary to impress the minds of sovereigns with the importance of the reformation, since even in protestant countries they grow insensible to its worth, and instead of promoting its advantages by a fuller display of scriptural truth, fears are entertained of its utility, and a disposition is perceived to encourage in the people a blindness to their eternal interests, similar to that of popery.

How was the reformation introduced into Denmark? By what means was its progress ensured? and when was it, that the popish religion disappeared, and in spite of the attempts to restore it, could never gain considerable footing in the country? On these three interesting questions this work, which may be styled a classical work, is founded. It is divided into seven sections, of which the first contains the answer to the first question; and describes concisely the constitution of the Danish church to the beginning of the reformation. The four next sections give the origin, progress, and completion of the reformation in the reigns of Christian the Second, Frederick the First, and Christian the Third. The reformation in Schleswig and Holstein occupies the sixth section. For the last question, the events of the popish church in Denmark from the origin of the reformation to the present times, are detailed in the seventh section, in which it is to be regretted, however, that its present condition, and that of other sects dissenting from the established religion, are not fully detailed.

Anscharius, early in the ninth century, planted christianity in Denmark, and about a century after the King Oluf Trygvesoe exchanged in Norway the heathen for the christian worship. The existence of a hierarchy in both countries was the sad consequences of the ambition of the successors of Anscharius in the see of Hamburg, and the superstition and weakness of the kings, which led them to pay a blind deference to the clergy. The legates and the nuncios of the popes, and the continual meetings of the clergy in national and provincial councils, fixed the yoke upon the people's neck, and it followed of course, that for a century, during which time the kingdom of Norway was elective, the choice of the

kings was entirely in the hands of the archbishop, and in the instance of St. Oluf, the king became even his vassal. The bishops were seldom of the blood royal; two instances only occur in Denmark, and one in Norway, whence the independence of the bishops on the crown may be conjectured. Under this spiritual domination the country groaned till the fourteenth century, when the dawn of better days began to appear; and if the letter of Waldemar the Third to Gregory the Eleventh is a fiction, yet it shews a change in the mode of thinking in those times respecting the clergy. It runs thus:

‘King Waldemar to the Romish Pope.—Nature we possess from God: the kingdom from the people: riches from our ancestors’ faith from your predecessors. If you envy us that, we herewith send it to you again.’

The authenticity of an older letter cannot be doubted, and Knud the Sixth wrote to Celestin the Third in equally manly terms:

‘Semper enim Romanæ ecclesiæ jugo placuit nobis colla submittere, et nisi primum nobis ecclesia Romana defuerit, non erit ab ea nobis discedendi voluntas.’

These are sufficient symptoms of a rising discontent with popery, yet though Niels Hansen was constituted inquisitor general for the north in the year 1421, and before that time an inquisition had been established in Denmark, it does not appear that any heretical sect had gained ground, but that these were measures rather of precaution to prevent the entrance of Wickliff’s or Huss’s doctrines into Scandinavia.

The reformation was begun by the active, enlightened, but unfortunate Christian the Second, between whom and Joseph the Second a judicious comparison is drawn. In the first year of the sixteenth century, when hereditary prince and viceroy of Norway, he propagated secretly antipapistical sentiments, and in 1517, openly favoured the Carmelite convent in Copenhagen, in which the writings of Luther were received and studied. In 1519, he requested and obtained from the Elector of Saxony some of Luther’s disciples, but Reinhard, who preached to the people through an interpreter, Eliäsen, was obliged to return without success, as the papists corrupted his interpreter, and thus rendered the preaching ineffectual. Christian, however, was not to be diverted from his purpose, and a temporary submission to the see of Rome, occasioned by political troubles, did not prevent him from issuing an edict in 1521, respecting the

goods of the church, in which the purchase of property was forbidden to the clergy, except they were married. Many excellent regulations followed for the improvement of schools, but the disputes between the king and his nobles laid the foundation for the manifesto at Wiborg in 1522, and a rebellion springing up, drove the unfortunate monarch from his capital, and put a stop to his indefatigable exertions in favour of religious reform. A very interesting description of the king's religious sentiments is given in this part of the work.

His successor, Frederick the First, with more success promoted the cause, for he did not attack directly the rights of the clergy, but gradually undermined the church by filling vacant benefices with persons disposed to the Lutheran reform, and by favouring the translation of the Bible into the Danish tongue, which was printed at Leipzig in 1524. This is a great epoch in the Danish history. From this time the decree of the clergy to imprison heretics, and their prohibition of Luther's writings, were of no avail. The king permitted the latter to be printed, and made Hans Crusen, a great favourer of the Lutherans, his chaplain, and in a short time the evangelical party became the strongest at Copenhagen. Other cities followed the example of the capital, and the edict for equal liberty of conscience, to both Lutherans and catholics, and the marriage of the clergy, which passed in 1527, placed the reform out of danger. The documents relative to these times, some now for the first time printed, are very interesting to the Danish protestants.

The consequences of the edict for liberty of conscience soon manifested themselves. The first example of a nun's marriage was in 1520, and this was followed by numerous instances of a similar kind in 1528. But the marriages of priests were still more numerous, and their liberty thus gained was no small help to the cause. "The antichristian prohibition of marriage," exclaimed a preacher at Assens, in 1529, "has abolished God's word, for marriage is as free for bishops and priests, as bread and cheese." The monks were now driven from their monasteries, and in some places ill treated; and the author does not conceal, that there were as great marks of cruelty in his own, as in other countries, during the progress of the reformation. In 1530, the Lutheran clergy were admitted in the meeting of the States, and religious dissensions ended with the resolution, that the Lutherans should as before preach according to their own doctrines till a general council, and in the mean time both religions should be equally protected in the kingdom.

The death of Frederick was a great check to the reform, for not only was its chief supporter gone, but in 1583, an edict was made, that the bishops should retain their former authority over the clergy, and the goods of the church should be restored. All the Lutheran preachers were in one day dismissed from their posts, yet they had many supporters among the people; and one evangelical preacher continued to propagate openly his doctrines at Copenhagen. The success of the papists, was not, however, of long duration, for scarcely was Christian the Third seated on his throne, when on the 12th of August 1586, the memorable decree appeared that episcopal power should cease, all episcopal property escheat to the crown, and that the bishops should remain deprived of temporal and spiritual power, till a general council was called. On the 20th, the whole body of the bishops was arrested, and on the 30th, it was voted that all clerical government should cease. Among the complaints against the bishops, one was, that a bishop had wished to be a devil to torment the soul of the king in hell. Part of the church property fell to the share of the nobility; with the rest, establishments were made for preachers and schools.

In 1537, Bugenhagen was incited from Wittenberg, to assist with some other students from that university in the reform; the Danish universities and schools were improved upon the German system, the ritual corrected, and Bugenhagen had the honour to set the crown upon the heads of the king and queen in the cathedral church at Copenhagen. In the same year, the consecration of evangelical bishops or superintendants completed the mortification of those who adhered to the old church; and Christian the Third, by making the real welfare of the church, the clergy, and the university, his grand object, performed in a reign of twenty-three years, every thing that could be expected from a wise reformer.

From one, who extended his toleration even to the catholics, it is extraordinary that it should be denied to the protestants, who under John a Lasco, took refuge in Denmark. The fear of religious troubles from persons adhering to the tenets of Calvin, inspired in the king's mind the resolution to punish them with death if their sentiments were openly divulged. But cruelty has appeared too often in every sect, and Iceland did not carry on its reform so peaceably as the other Danish states. The catholic bishop Aresen was not only deposed, but on his refusal to promise that he would take no steps to revenge the affront, was with one of his sons

put to death in the year 1550. The monasteries were converted into schools, hospitals, and other establishments, and so completely was popery rooted out, that its name, were it not for the care which the inhabitants take of their history, would have been lost in the island. In Schleswig and Holstein the reform began in 1521, and the execution of Möllers von Zütphen, the friend of Luther, could not stop its progress. The events relative to it in various towns and cities are recorded; the same spirit on the part of the protestants was manifested, and popery was eradicated as in the other parts of the dominions of the king of Denmark.

Thus the religion of Denmark became Lutheran. After the conference at Copenhagen in 1543, popery lost its ground entirely among the clergy and the higher orders, and the remains here and there of an inclination in the common people to continue the worship of saints, were gradually removed. The various attempts made by the papists in 1536, 1561, and some other times, to bring back the north into the bosom of the church, were more ineffectual in Denmark than in Sweden. They are well described in this work, and the remark of the writer upon them deserves attention. 'Indifference towards christianity, the loss of moral sentiment, the ignorance of the clergy, and a discharge of their office without any regard to conscience, to which may be added, the neglect, disesteem, and degradation of them by the government, these are the only things to favour or produce a revolution, which protestant christianity has any reason to dread.'

ART. III.—*A Statistic History of France and her Colonies.*
(Continued from page 536 of our last Appendix.)

IN resuming our account of this work, it will not be necessary to point out the nature and extent of all the misrepresentations with which we are presented in every page throughout seven large octavo volumes. Suffice it to state such facts as will satisfy every unprejudiced reader that all the estimates of population, of commerce, manufactures, and national wealth, contained in M. Herbin's work, have no foundation in fact, and that they are, without exception, mere arithmetical calculations, designed to delude the world into a belief that the population, power, and resources of France have increased, are increasing, and that they are boundless as her ambition. That this is the motive of the publication will scarce be doubted, when it is recollected that, to shew the illimitable grandeur of France, tabular extracts from this work, translated into various languages

(we possess copies in Italian and Spanish), have been circulated over the continent by the French consuls and commissaries, in other words spies and political emissaries. Latterly this has been more artfully attempted in Spain by means of imperial missionaries habited like Franciscan friars, whose miraculous tales of their escapes, persecutions for religion, &c. and of the re-establishment of public worship by the pious hero who has been the blessed instrument of restoring the rights and privileges of the holy catholic church, have not failed to excite the curiosity of the vulgar, and the contempt of the more sagacious Spaniards, who, from too fatal experience, well know how to appreciate the labours of French agents.

As the authors have prudently declined furnishing the public even with fictitious documents from whence they formed their lists of inhabitants, we have only to examine one table of the births, marriages, and deaths, during the 9th year, that is, from the autumnal equinox in 1800, to the same period in 1801. That year has always, and we believe with some truth, been considered the most happy since the revolution, as the efforts of their ruler were then directed to soothe their feelings, to unite all parties in peace, to delude them with fallacious hopes, and to secure his own aggrandisement by making them a great and happy people. Of that year only have we a regular account of the births, deaths, and marriages, for every three months, without distinction of sex or age: this account gives a general total of 955,480 births, 821,871 deaths, and 202,177 marriages. This estimate, we can easily perceive, has been made on the facts collected by Mourgue in his excellent '*Essai de Statistique*,' applied to Montpellier. From this table, however, we may form a tolerably correct idea of the real number of souls, according to the boasted fecundity of that year, according to which there was a birth for every 25 persons; this being admitted, it gives a population of 23,885,750 souls, which, with the Low Countries, estimated even according to our authors at 1,563,909, makes the territory of France, including Genoa, to contain 25,449,659 individuals. This, we may venture to assert, is the first calculation since that of Mirabeau. In his address to the king, 1789, he justly stated the population at 20,000,000; that approximates to the truth. The number of deaths too are calculated on the same basis, that of one twenty-ninth of the whole inhabitants, which corresponds so correctly with the above, that it demonstrates upon the most simple and unequivocal principles that our authors have, on the data furnished by Mourgue, calculated

this table upon a supposed ratio of births and deaths. The number of marriages also, (somewhat more than one-fourth of the population) tends to corroborate this fact, as the estimate of Mourgue is one marriage to every 117 individuals, inhabitants of Montpellier;* that of these authors, notwithstanding the increased licentiousness, is one to 118½. If we calculate that one-third (the facts seem to prove one-half) of the number of births are illegitimate, even with this number of marriages, we shall only have 5½ persons to each family, a proportion considerably less than in this country. Taking then, with the authors, the Essay of Mourgue as a key to the actual state of the population of France, we have in round numbers 25½ millions, which give 1,020,000 births; of these 510,000 die under five years of age, of whom more than two-thirds are males, that die before attaining twelve-months. Of the remaining 510,000, seven females will attain their 27th, for six males that may complete their 29th year: here then will be at all periods, the proportion calculated on Mourgue's twenty-one years' observation, of 14½ females to 10½ males. Let us apply this to the actual state of all the countries under the dominion of the new emperor and king, and we shall find a population of 15 millions of females, and only 10½ millions of males! This statement may appear singular to alarmists and those emigrants† who are still pleased with dreams of the numberless hordes of their ill-fated countrymen, but we confidently appeal to the observation of every Englishman who may have visited all the departments of the late French Republic, for the truth and accuracy of this estimate.

The following statistical notice of Paris, by Allard, and corrected by Peuchet, one of our authors, in July 1803, may tend to demonstrate more unquestionably the declining population of that capital, although the writers have the effrontery still to support the same numbers in opposition even to the facts they themselves have adduced.

‘Department of the Seine, 12th year, contains 631,531 individuals, of whom (it is assumed) 149,981 are married men and widowers; 169,314 married women and widows; 131,329 (assumed)

* At this far-famed temple of health, one in 29½ dies annually; at Blandford Forum, Dorsetshire, according to Dr. Pulteney, during 40 years, only one in every 39!! These are facts worthy volumes of visionary calculations.

† ‘A Statistical View of France, compiled from authentic documents,’ was bestowed upon the English public in 1803, for the modest recompense of half a guinea, in which the author commenced, as usual, with virulent abuse of Buonaparte and Talleyrand, but concluded with a most impotent attempt to prove that the population of France was at least 35 millions, ‘double and a half more than that of Great Britain.’ We can assure this writer that he has never known the true population of his country, and that the present population is not one half more than that of the British empire.

bachelors of every age; 157,169 maidens, do.; and 16,738 soldiers; hence it is boldly asserted, that there are only 13 females to 12 males. In 20,402 births, 4448 (nearly $\frac{1}{4}$) were illegitimate; and 10,303 males, and 10,099 females. The births in Paris only, were 17,743 in an assumed population of 547,756; marriages in the department 4277; in Paris only 3676; and 316 divorces; deaths in the department 24,932, of whom 13,419 were males, and 11,483 females, being 1,913 less than the males; excess of deaths 4500, nearly one-fourth more than the entire births!!!

This is a specimen of the happy and flourishing state of the capital of the French empire. In London the same year, the births exceeded the deaths 1402, and the number of males more than females was 1125.

* Number of persons keeping shops or exercising some trade, for which all must pay a license, in Paris 39,807, in the whole department 44,001, besides 714 bakers. In 1789, Lavoisier stated the consumption of Paris, for 660,000 persons, to be 70,000 bullocks, averaging 700lbs. each; 18,000 cows, at 360lbs.; 120,000 calves, at 72lbs.; 350,000 sheep, at 50lbs.; 35,000 pigs, at 200lbs.; and 900,000lbs. of small meat, (*viande à la main*). In the 12th year, 69,032 bullocks; 6,575 cows; 69,452 calves; 321,051 sheep; 48,538 pigs; and 565,313 kilogrammes of small meat. Wine in casks, 824,683 hectolitres; 523,646 in bottles; 42,161 hectolitres of brandy and spirit of wine; and 8178,160 bottles of brandy and cordials.*

Before quitting the subject of population, we shall candidly mention some facts to shew that the number of inhabitants in the ancient boundaries of France, is not, nor ever was, 28 millions, as now assumed. The want of proper cultivation, and the natural poverty* of the soil, in many parts, preclude the possibility of its supporting such a number. But we must recollect, in addition to a most destructive war and domestic miseries, that for several years infanticide prevailed to such an extent, that from one-third to one-fourth of all the new-born infants were sacrificed; that unbounded licentiousness obstructed the functions of nature; that divorces and subsequent abortions were every where common; that suicides and private murders were committed even to the extent of one-twentieth of the population; that the peasantry were reduced to a premature old age by the horrors of the guillotine, domiciliary visits, and the fatigues of endless campaigns; that that class of men in whom the physical strength of every country principally centers, was become decrepit by sensuality, fastings, and the labours of warfare, before the age of 25; that in the villages and towns, all of which bear marks of the destroying hand, we see little besides

* In nearly one-fourth of the land bearing wheat, it is possible to walk across vast fields without ever treading down a stalk; so that it may justly be said of France, 'that it is every where tilled, and no where cultivated.'

women and old men; that in families, the number of children rarely amounts to 3, for the most part females, with from 3 to 6 years intervening between the birth of each; that the incessant emigrations and migrations to avoid the military conscriptions, and the almost total annihilation of domestic happiness and conjugal affection, have diminished, and will long continue to retard the progress of the population of France.

Turning to the commercial department of this work, we are not less disappointed in finding no modern information in which the efforts to mislead are not the most conspicuous labours. Upwards of 200,000*l.* are levied for public instruction; yet out of Paris there is not one central school duly supported. We extract the following:—

General Table of the Product of the Mines and Mineral Substances of France, including all the conquered Countries.

Substances.	Quantity.	Value.	Number of the workmen, heads of families, employed.	Number of individuals, calculated at 4 to each family, who earn their subsistence at the works connected with mineral substances.
Iron mines, (in iron, steel, &c.)	2,400,000 quints	Francs. 45,000,000	60,000	240,000
Manufactories of iron, in sheets, &c.	—	10,000,000	4,000	16,000
Lead mines (pig lead)	24,000 quintals	840,000	800	3,200
Copper mines (in bars)	2,000	300,000	300	1,200
Manufactories of copper, in sheets, &c.	—	6,000,000	2,400	9,600
Mines of Mercury	67,200 lbs.	268,800	320	1,280
Calamine (ore of zinc)	60,000 quintals	234,000	300	1,200
Antimony	1,500 quintals	30,000	40	160
Manganese	1,200 quintals	18,000	30	120
Mineral salts	—	3,000,000	600	2,400
Salt-pits and marshes, common salt	5,000,000 quints.	13,000,000	6,200	24,800
Mineral acids	—	3,000,000	300	1,200
Coal mines	82,000,000	61,500,000	61,500	246,000
Peat-moss, marbles, granites, hewn stone, slates, potter's earth, lime, sand, &c.	—	6,912,000	284,000	3,456,000
Total		150,102,800	1,003,293	4,003,164

† Notwithstanding this pompous display of nearly 3½ millions of men employed at buildings, canals, &c. there are many parishes in the suburbs of London that have more houses built in one year, than in all France in three.

Thus we see that the annual value of all the mines in the 108 departments of France, and of the labour of upwards of 4 millions of men, or nearly one-eighth of the alleged population, amounts in round numbers to no more than 6 millions sterling. Yet we have forty-five quarto pages filled with the names of places where there are mines in France; and we are told of gold rivers (*rivieres auriferes*,) among which are enumerated the Rhine, Rhone, Garonne, &c. though it is ingenuously confessed that they have not estimated the value of the gold and silver mines, as their product is very little, (*un tres mince produit*.) And certainly neither in the departmental arrangement of the minerals in the national museum, nor in our excursions over the several departments, have we been able to find the metallic products of a French Pactolus. This table also gives us an explicit idea of the manner in which the authors have estimated the wealth, industry, and population of their country. It appears that the annual value both of the labour and of the product of the labour of 240,000 persons employed in the manufacture of crude iron and steel, amounts to no more than 7l. 16s. each person; that of 16,000 employed at ironmongery and edged tools, to 26l. each; that of 9,600, in the manufacture of copper utensils, to 1l. 1s. 8d.; that of 1280, in mines of mercury, to 17s. 6d.; that of 120, in mines of manganese, to 6l. 5s.; that of 24,800, occupied in preparing common salt, to 11l. 16s. 8d.; and that of 240,000, in coal mines, to 10l. 8s. 4d. each. The mode of estimating the last articles in this table is a curious specimen of calculation, by authors who might have commanded authentic documents.

* In the extraction and transport of stones, clays, lime, sand, &c. it is supposed that 8,000 heads of families, or 32,000 individuals, are occupied in each department, and 864,000 heads of families, or 3,456,000 individuals in all France. Let us estimate the day labour of each chief of a family at 2* francs (1s. 10d.) which give a total of 1,728,000 francs, and add the like sum for other expences, such as to indemnify the proprietors of the land; expence of tools, gunpowder used in quarrying, instruments of transport, draught cattle, &c. Now by this new hypothesis, admitting these wrought materials at the place of their immediate use, to be worth double the sum that their extraction and transportation have cost, the whole will amount

* To shew how futile our authors' computations are, we subjoin the following average prices throughout France during the late peace:--white bread 2d. to 2½d. per lb.; meat, from 6d. to 7d. fish dearer in proportion; cheese and butter little used, but if good, 6d. to 8d. per lb.; Indian corn meal, which is a luxury in the southern provinces from 2½d. to 3½d. lb.; vegetables and fowls are somewhat cheaper than in London, though 10s. 6d. were given for a couple of ducks at Christmas; wearing apparel from 15 to 20 per cent. higher than in England. July 1805, the best butter and cheese is from 13d. to 14d. per lb.; and Indian corn meal 4d. and 4½d.

to 6,912,000 francs (283,000*l.*), of which it is estimated that the share of Paris alone is more than 1,500,000 francs (625,000*l.*.)

This estimate is calculated upon the value of labour, and the *supposed* number of labourers for *one day*, although in all the other articles, the total amount is the *annual* value of both labour, and the crude and manufactured articles. We should insult the common sense of our readers by making any observations on tables calculated in such a manner. We shall only observe, that had the authors said one, instead of $3\frac{1}{2}$ millions, employed in works connected with building, &c. they would have been nearer the truth. That, however, would ill have answered their purpose, as $1\frac{1}{2}$ million would have appeared a very diminutive number to get a living (*retirent leur subsistance*) by works relative to mineral substances, in a country containing 35 millions of souls! The quantities of the mineral products are no less erroneous; and the value is estimated to serve the purpose of the day.

In a table of importations and exportations of mineral substances in 1787, we have ironmongery; arms, &c. copper, brass, &c.; lead, litharge, tin, quicksilver, mercury, cobalt, smalts, antimony, zinc, arsenic, manganese, coals, slates, sulphur, copperas, oil of vitriol, &c. Prussian blue, marble, imported to the amount of 33,140,528 livres; exported 8,676,557 livres, which leaves a balance of 24,463,971 livres, or 1,019,455*l.* 3*s.* 4*d.* sterl. against France. And if we add, what the authors have studiously concealed or confounded, that these exports are all to the colonies only, we shall have a balance against France and her colonies of 1,876,688*l.* 13*s.* 4*d.* sterl. for mineral substances, which have been, and still are principally furnished by this country. This fact, so adverse to the boasted prosperity of France, fully accounts for the gross and stupid exaggerations of the preceding table. It ought to be remembered also, that the mines of France have diminished upwards of one half since the revolution, and that her consumption is greater in proportion to her additional extent of territory, consequently the actual balance against her must be above three millions sterling!!

In closing our account of this expensive work, we have to regret that our observations, experience, and love of truth, imposed upon us the necessity of exposing the artfully fabricated numbers of inhabitants, the ignorant and exaggerated reports of manufactures and commerce, together with the total decay of that sentiment of honor, that hitherto animated Frenchmen, and the universal indifference to religion, and contempt of morality that consumes the vitals of France.

Should the facts we have mentioned tend to awaken reflection in the minds of those whose knowledge and power give them influence in society, our object will be perfectly accomplished.

ART. IV.—*Augusteum, ou Description des Monumens antiques qui se trouvent à Dresde. Par Guillaume Gottlieb Becker. Tome premier. Leipzig. Folio. 1804. Imported by Deboffe.*

THIS work is well worth the attention of those who are acquainted with, and entertain a predilection for the remains of ancient art. The collection of antiques at Dresden contains, among many works of mediocrity, several of considerable importance: and out of these, it is the design of the present editor to select such objects as are particularly curious, and instructive in the study of antiquity. He was chiefly induced to engage in this undertaking, by the consideration, that the Dresden collection, though in many respects very interesting, was not sufficiently known to strangers, and especially to such foreigners as are eager in the pursuit of this species of knowledge. Their attention has till very lately been principally directed to Italy, where they almost exclusively looked for the precious relics of Greek and Roman art.

The inadequate attempts of Le Plat and Casanova to make the antiques of Dresden known by engravings, could not answer the purpose of introducing them to the notice of the scholar and antiquarian, or of procuring for the collection that estimation to which it appears to be fairly entitled. It is probable that the endeavours of Mr. Becker, which will undoubtedly be executed with distinguished ability, may obtain the end proposed. This gentleman is the keeper of the collection alluded to, and has likewise the superintendence of the cabinet of medals at Dresden. His information in the departments of antiquity, and classical literature, seems eminently to qualify him both for the situation which he occupies, and for the publication of such a work as is now before us. He has made use of the French language, as a more general medium of communication, than any other among the enlightened nations of Europe; and he expresses himself with correctness and elegance.

The title '*Augusteum*,' which is given to this work, is derived from the names of four successive electors of Saxony, who founded, augmented, and improved the col-

lection. The last of these princes, Frederic Augustus, who is now reigning, has shewn an equal liberality with his predecessors in encouraging the arts and sciences. It may deserve mention, that besides the collection of antiques, there are at Dresden a valuable picture gallery, a number of casts in plaster of Paris, and a cabinet of medals, so that it would be an useful place for those to resort to, who make the study of the arts their object.

The first number of this work furnishes ten copperplates, with 68 pages of letter-press, besides the dedication and introduction: we understand that the whole will be completed in twelve numbers, of which the remaining eleven are each to comprehend twelve plates.

Plates I. and II. exhibit two mummies.

It may be asked, with what propriety these objects are admitted? And the answer is, so far as they are connected with Egyptian art; if not strictly in themselves, at least in regard to the ornaments and figures with which they are decorated. Egypt has been denominated the cradle of the arts, and as such it has a particular claim to the consideration of the learned and curious. Therefore, every thing which tends to illustrate the subject of the arts of Egypt, may be very fitly received in a work of this description.

The author, before he proceeds to comment on the two figures represented, premises some remarks on the practice of embalming the dead, as it existed among the inhabitants of ancient Egypt. Herodotus mentions three different modes of which they made use: the first was for the highest order of society, the next for the middle ranks, and the last for the common people. Diodorus Siculus, who speaks of this custom in a more general way, contents himself with describing one particular method, which seems to have been that practised by the higher classes. It is remarkable that, according to Mr. Becker's observation, there remain vestiges of the three modes delineated by Herodotus, in the relics which are descended to our times. The two mummies, in plates I. and II. are perhaps the best preserved of any that now exist. The first seems to be the body of a man, and the second that of a woman. The exterior covers are filled with painted figures and ornaments, most of them of a symbolical signification, of which Mr. B. affords an accurate description. Various circumstances, such as the hair and the features, the beard of the man, the dress and ornaments of the woman, have led him to suppose, that they are not the bodies of Egyptians, but of Grecians, and not of a very remote period, but of the age of the Ptolemies. A greek word, either *ινύχῃ*, or

ἐὺχῆται, 'be happy,' or, 'fear not,' noticed on the cover of the man, confirms this idea. In examining the substance of these mummies, it would appear that they ought to be referred to the second class of Herodotus: for the flesh is corroded by saltpetre, which was not the case in the first or highest mode of embalming, as described by that historian. Yet they were indubitably persons of distinction, as we may conclude from the splendor of their decorations. It occurs to us that, in the course of time certain alterations might have taken place in this practice; indeed what Diodorus Siculus states does not precisely coincide with the account of Herodotus. The Grecians who settled in Egypt conformed in general to the customs of the country, but they might perhaps modify and vary them in some particulars.

As we cannot follow our author through the detail of his observations, we shall only add a few words upon this curious topic. In the electoral collection is also to be seen the mummy of a child; of which no print is given, though we think it would have been interesting, as mummies of children are seldom to be met with, and consequently must be considered as very rare objects. A fourth mummy is mentioned, which, from the state of the flesh, Mr. B. puts in the first class of Herodotus. The mummies of this class are less frequently found than others, both because their number must have been originally smaller, and also because the substance of them, being saturated with gum and other resinous ingredients, was made use of in after times, for medical purposes. Of late years few or no mummies have been obtained in Egypt, and unless new sepulchres are discovered, which perhaps is not likely, we cannot expect to see any more specimens imported into Europe. The researches of the French proved quite fruitless. Consequently those which are preserved among the curiosities of antiquity acquire an additional value.

Plate III.—The coffin or sarcophagus of a mummy. These boxes generally consist of two halves, made of excavated trees; but the one here represented is made of several pieces of wood put together. It does not seem to be certain that any particular species of wood was preferred, though Mr. B. observes that the sycamore was most commonly employed for this purpose: nor was any particular form or shape prescribed. Many mummies have been found without this wooden protection, (those on plates I. and II. are destitute of it), so that it may not have been deemed an appendage absolutely necessary. Upon the same plate (III.) is exhibited a figure of Isis. The statue is about two feet high, originally

of Egyptian workmanship, and made of a basaltic stone, which Werner terms black syenite. The head, upper part of the body, the feet, and part of the legs, are restored in black marble, and bespeak the period of Roman art. On the back is a hieroglyphic inscription, upon a sort of tablet : of which, however, Mr. B. doubts whether it is genuine, or only an artificial imitation. The figure holds in its right hand a thing, commonly known under the appellation of the *Egyptian Tau*. It resembles in form the letter T; at the top there is a sort of loop or ring, through which the hand passes. Concerning the signification of this emblem, different opinions have been entertained. The one which our author adopts is that of Zoega, who interprets it as an attribute of Isis, denoting *the key of the Nile*, by which the power and influence of that great Egyptian deity over this beneficial stream was intimated.

Plate IV.—A fragment of the head of a sphinx. Though it must be referred to Egypt, the workmanship is evidently Grecian. To Grecian art Egypt was, even at remote periods, indebted for some beautiful monuments : and such an one is the present, which is cut out of red marble. Mr. B. enters into an inquiry concerning the symbolical meaning of the sphinx, which was a compound of the human form, and of a lion. The result of his disquisition is, that it represents the tutelary genius of Egypt, in the union of Isis and Osiris, the first being expressed by the head of a virgin, and the latter by the body of a lion. On the same plate (IV) we find the figure of an Egyptian lion. The representation of this animal conveyed to the mind of the Egyptian a mystical signification. It was the typical resemblance of the god Osiris, and also that of the river Nile. It became for these reasons an interesting subject in Egyptian art. The lion of which we speak is wrought out of a mineral before mentioned, namely, black syenite. Besides this, there are two other lions in the Dresden collection of the same materials, and in the same style, but less perfectly preserved.

Plates V. VI. VII. are dedicated to a Grecian monument of high antiquity. It is a pedestal of three sides, or what is called *a tripod*, of fine Grecian marble, and regarded as the most ancient original of relief sculpture. It gives us an idea of Grecian art, in a very early age, and shews the seeds of that perfection in the beautiful, at which the workmanship of that country in process of time arrived. The difference between works of Egypt and of Greece, even if we view the latter in their primitive stages, is striking. The Egyptian productions inspire us with a sensation of something gloomy, solemn, and mysterious, and are executed with a

stiffness, correspondent with the character of the people : in the Grecian monuments we recognize, notwithstanding the awkwardness of incipient art, the pleasing form of nature with a tendency to the perfection of beauty. The Etrurians seem to have steered their course between the two. The work before us is in excellent preservation. The relievos on the three sides relate to the fable of Hercules carrying off the tripod from the Delphic Temple, when the priestess refused to give him an oracular answer. The fable is mentioned by Pausanias and Apollodorus, and appears to have been of remote mythic invention. The first side (pl. V.) shews Hercules with his attributes of the club and the lion's skin, bearing the tripod on his shoulders, and holding in his left hand the brazen serpent, which he had likewise purloined from the oracle. He has besides the quiver of Apollo slung across him, which he had seized upon, together with the other articles. Apollo pursues him with the design of rescuing the tripod : the god holds in his left hand a bow, and with the right he has grasped one of the rings or handles of the tripod. There is much expression, both in the countenance of the deity and in that of the hero. At the bottom, between the feet of the two personages, is seen the *Cortina*. It is of an oblong or oval shape, and apparently hollow. The use of it was to be put on the tripod, and to serve as a seat for the priestess, when she was going to prophecy. According to tradition, that at Delphi was made of brass, and covered with the skin of the Pythic snake. The brazen serpent, which has been mentioned, was as a memorial of that snake, a suitable ornament for the temple at Delphi ; but it is also said to have been a necessary implement for the operation of the oracle. For being placed under the tripod, the prophetic voice ascended through to the *Cortina*, and was thus communicated to the priestess.

Plate VI. presents the second side of the pedestal. The quiver of Apollo, which had been recovered from Hercules, is with great solemnity, by a priest and a priestess (probably Pythia) replaced in the temple. It is raised upon a pillar, and those persons are engaged in fastening it by means of bands or strings, as if to secure it against future accidents. A similar act is represented in plate VII. which shews the third side of the pedestal. The priestess is tying on the tripod, which has been elevated upon a pillar. Opposite to her stands a priest, who, from the broom in his hand, comes under the description of *Necocori* ; whose original function it was to sweep the temple, but who afterwards rose to higher consequence. Such is the principal sculpture of this monument. In illustrating it, the editor displays knowledge and

ingenuity, and his remarks offer useful information. The three relievos, to which we have alluded, are surrounded with a straight border, like a frame. The base or lower part, and the cornice or upper part of the pedestal, are decorated with flowers and emblematical figures, which, together with the rest, Mr. B. combines into an allegorical theory, concerning the year and the seasons. This monument is about four feet high, and two feet wide. It formerly belonged to the collection of Prince Chigi, in Italy.

Plate VIII. The statue of a priest, in marble, about four feet and a half high. This is also a specimen of early Grecian art.

Plate IX. A Pallas, a most valuable work in the ancient Greek style. The drapery and ornaments are remarkable: among the latter is a stripe with figures, which unites the drapery in front, and exhibits in several compartments, the combats of the giants, with the victory of Minerva. This stripe of figures is given separately in Plate X. upon an enlarged scale. The relievos, however, have nothing very interesting; it is a repetition of the same subject, only diversified in attitude.

In concluding our account of this publication, we must notice the elegance with which the typographical part of it is executed. It is printed upon very fine wove paper, and the letters are particularly well formed. The engravers of the different plates are likewise entitled to praise. From the collective merits which are shewn in the first number of this work, we cannot help wishing it every encouragement in its progress.

ART. V.—*Die Leuchte des Diogenes. Oder prüfung unserer heutigen moralität und Aufklärung.* 8vo. Regensburg.

The Lantern of Diogenes, or, Test of modern Morality and Illumination. By A. Weishaupt. Ratisbon. 1805.

THE name of Weishaupt has been a terror to Germany; it is connected with philosophy and illumination; for being one of the great heads of the illuminati, he was to introduce that new order of things, by which the present and future generations were to live free from all the evils that have hitherto been the lot of humanity. The events of late years have corrected many of the high-flown ideas of this veteran philanthropist: however mistaken he may have been, it does not appear that he was led away by any views of self-inte-

rest or ambition; and he now communicates to the world the results of long experience. The persecutions that he has suffered; the calumnies that have been heaped upon him, have not broken his spirit: and he does not write, he says, to soothe the wrath of his persecutors, to cringe for the patronage of the great, or to procure for himself a better situation. This work is not adapted for such an expiation, for it contains too many passages which cannot be pleasing to the feelings of various orders of men, and even individuals.

‘Neither interest nor authority have blinded me (he says) in the investigation of a subject, in which dissimulation of any kind is so dangerous. I know as well as my readers that truth is in the highest degree detestable to men in general, and in particular to those, who most stand in need of it. I know that it is not pleasing to a man to have his imperfections brought to light, and his mistaken prejudices disturbed: but I know also that there still lie in the heart of man, the seeds of estimation for virtue and truth, which cannot be rooted out; that in consequence they hate the form more than the thing itself, and that an author, who by proper management has obtained confidence in an important subject, may allow himself a great liberty of thinking, and speak boldly his opinion, when under other circumstances it would be ridiculous arrogance and presumption.’

We cannot but applaud the zeal which inspires our author to pursue the end he has in view, and if we cannot agree with him in a variety of his positions, still they appear to us to deserve examination, and much may be collected from a man of his spirit, and with such experience and knowledge of the world.

Is the human race progressive in the path to improvement? Are virtue and knowledge more widely extended now than in former times? Are men stationary? What is man, what should he, and what can be he? Has his being a determined end like that of the universe, of which he is a part, or is every thing the sport of fortune? and what is that great end to which the human race approaches, and by which it will be made more perfect? These are the chief topics in the work before us, and the writer pursues the following train of reasoning: ‘Men have not hitherto succeeded in forming a true idea of themselves and the world, or of the end of the universe and the worth of an individual. For four thousand years past, and as far as history extends, men have thought and acted, have been educated and governed upon the prevailing maxim, that we are the same men in all times, and that no race is better than that which preceded it. If these opinions are true, thought, education, and government are superfluous, being without consequences or

influence. The opinion of each age, in comparison with that which preceded it, declares that politeness, wisdom, knowledge, and morality have improved; for each man thinks himself better than his ancestors; yet the continual complaints of the decline of morality, and the prophecy that the succeeding generation will be still worse, is a strange contrast to the former opinion. Contradictory, however, as are these opinions of men upon themselves, and all the objects of knowledge, the question on the worth and perfection of the world retains its importance. All the actions of a man depend on his estimation of the world, and on the determination of the question rests his future progress; it is the foundation of morality and policy, and three opinions only present themselves to our choice. The world either changes from bad to worse, or its changes have a tendency to good, or there are changes from one to the other without plan or foresight. The practical consequences of each opinion are painted in strong colours, and the writer is particularly anxious to shew that the latter is full of inconsistencies. The man who is active, he says, must pursue what he esteems his interest; and think that it is worth his labour to pursue a certain consequence. But if all labour tends to nothing, then all interest in activity is lost, and all must tend to nothing, when it is clear that the universe has no determined end; and no general consequences of good or bad. To study nature, therefore, and the end and progress of the whole, is of the utmost importance. Till all are agreed upon this point, every discussion on the properties and value of a part is idle and of no consequence, and men will continue to be divided on the value of their possessions and of every object in life. They may dispute and grow angry, but no one will be converted or bettered. As long as uncertainty prevails on this main question, morality will be dubious, and man will not know right from wrong. Political science will be without support, and flit in the air like a phantom, which has neither bones nor head.

A determined plan is therefore necessary for the universe, which must lead either to good or bad: and to settle this point, the notions of good and bad, right and wrong, true and false, reasonable and unreasonable, must be fixed: and they cannot be fixed till a fixed point of view is discovered, whence men and things may be examined. The discovery of this point of view is now the great object of our author, and he lays before us the following problem. Is eating the end proposed of thinking and living, or does man eat with the view to live and think? and is it better to be or not to

be? In answering these questions, the duration of man's existence must be considered; and its importance to morality is determined on these three grounds: Without interest no man is active, and where there is no conviction of a future life, all the interest is confined to the present scene of existence, and a man must be convinced that all enjoyment is confined to this narrow sphere. In this case the sources of comfort will, in his contention with others for the same goods, become evils. Morality must have a determined end, which will be different according to the notions entertained of it, and of the certainty or uncertainty of a future life. Morality cannot be confined to the enjoyment of the present. Every thing noble in our actions leads to a future end, and the idea of infinity is continually presenting itself to the mind. It lies also in our hearts, and the result of a long investigation on these points we will translate from our author's own words.

'Let us keep to that therefore which cannot be denied. That we are here, no one doubts; that none of us remains here, experience convinces us. It is equally certain, that our residence here cannot be made agreeable by every line of conduct. Hence we are under the necessity of determining which is the best. This is undoubtedly that, where each individual can arrive at that end, in which the interests of others are least opposed, where the means are generally cheap, various, lasting, and inseparable from the welfare of others; where no one can be too great, or by his greatness injure others; and where each, the greater he becomes, is so much the better and more useful to others. This, without contradiction, takes place in a higher degree in the system, which makes the improvement of the mind, and of our higher powers, the last end of our conduct. This improvement can be found only there, where the use of those powers is necessary; and that must be necessary, when all pomp and shew are removed from us, and every thing depends on what we are in ourselves; and our worth cannot be so great upon any other supposition than that of perpetually continued existence.'

Thus our author has arrived at a point of view, whence every Christian is taught by the first principles of his religion, to look upon human nature: but the Christian's belief is founded on facts, and he troubles himself not in the least with the various discussions and deductions of philosophy. But is our author's mode of reasoning just? He wishes for a point of view, whence he may bring all the thoughts and actions of men to an agreement. According to him, the notion of the end of the world is necessary, from which may be determined the end of man, and the reality of our ideas

of truth, rectitude, morality, and happiness. This is surely the conversion of the proposition; the uncertain being presupposed, to conduct us to certainty. For how can the end of the universe on the whole of mankind be contemplated, unless the end of each individual is first ascertained? In the author's use of the term *end*, there is also much uncertainty, for sometimes he means by it what the whole human race should be, and at other times the circumstances which result from the collective actions of men! The one is a practical, the other a theoretical knowledge. In whatever sense the end of the universe is taken, it is clearly an object not of knowledge, but of opinion, and as an opinion to be reasonable, it requires something absolutely certain to be presupposed.

The conviction of the duration of man after death is little conducive to the end required. For it is not proved, that immortality is an object of knowledge, and as it depends on a practical belief, it cannot be used as a certain theoretical knowledge. The proof also, that the conviction of this immortality is necessary to morality, depends upon the presumption, that morality is nothing else than the doctrine of happiness, teaching in what manner a man may enjoy his being in the most agreeable manner. This want of accuracy in the argument is unfortunate, and is perhaps the reason that the author was employed six years on his work, continually changing, and pleased with every change. This is the more to be lamented, as many striking proofs of the moral worth of mankind are given, and many noble sentiments occur, capable of forming the generous mind. The instruction is communicated also in a clear and popular manner, and numerous quotations from both ancient and modern writers are happily introduced. The author writes not for the schools, but for practical life; but his system will not bear the test of strict demonstration.

ART. VI.—*Bibliotheca Universal extrahida, &c.*

Universal Library, extracted from numerous Journals and Works of the best ancient and modern Writers. By the Author of the Travels of Altina. 8vo. Lisbon. 1804.

OF all nations, the English are the most distinguished for their periodical publications. The French follow us at an humble distance; the Spectator has been imitated in Spain,

and the imitation, though much inferior, as might be expected, to its incomparable original, is yet far from contemptible. The Portuguese too have not been behind hand in attempting several periodical literary works, annual, monthly, weekly, and even daily; but they have never attained high celebrity, nor have they been able to prolong their transitory existence for any number of years. Even their monthly magazines, though from the light and varied nature of their contents, the most likely to please a people ill qualified by education for severer studies, have yet, doubtless from a deficiency both of pecuniary and literary support, rarely outlived the period of a few months. He who has resided any length of time in Portugal, must be astonished at the invidiousness that is so universally and so perniciously prevalent among the men of learning; knowledge is in that country a rare acquirement, and they who are masters of it are always the object of envy, and often of persecution; as among the princes of the northern peninsula of India, the not less rare, but more useless, possession of a white or a party-coloured elephant excites the jealousy of rival sovereigns, and kindles the flames of war. This envy, sure demonstration of a degraded people, naturally prevents an union of the talents and exertions of individuals; and the idea of writing anonymously, merely for the noble gratification of extending knowledge, would appear in the eyes of a Portuguese as romantic as the sallying out on horseback, like the knight of La Mancha, to redress grievances, and succour distressed damsels. In consequence then of the joint influence of avarice and jealousy, almost all their periodical works have owed their existence to the efforts of some spirited individual, who, strange as it may appear, has never failed to possess the talent of writing his own language with great elegance, but whose limited stock of knowledge generally evaporated in the course of two or three numbers: each successive publication, instead of progressively improving, became less original, less novel, less interesting, and soon expired for want of public support, which it gradually ceased to deserve and to obtain. Instances of this precise nature have been numerous: indolence, too, as well as the three above mentioned causes of avarice, envy, and ignorance, has had no small share of influence in terminating the existence of works of literature; but, above all, they have owed their failure to a want of novelty, so necessary among a people who have but little taste for reading, and still less inclination to pay for it. This defect will not operate against the present work; though suspended for several

months, it has been again resumed, and if not impeded by the present war, will in all probability eventually succeed.

We have now before us the three first numbers of the *Universal Library*. Their contents are very multifarious; perhaps not upon the whole of the most novel or the most instructive nature; still we shall present a short analysis of them, which will at least serve to convey amusement, if not information, to our more desultory readers, and will at the same time give a tolerably correct idea of the state of literature in a country which has long been the ally of Great Britain.

The preface, like many other prefaces which it is our daily lot to peruse, makes mighty promises. It undertakes 'to give an exact account of all the new discoveries in the sciences and arts, as well as important selections from our stock of knowledge in the principal branches of philosophy, ethics, and general literature: selections (says the author) which may furnish any person with prompt and easy means of acquiring information on whatever can essentially interest mankind in the intercourse of social life.'

Notwithstanding these sounding professions, there is little in this work which may not be classed under the heads of polite or miscellaneous literature. Had the editor possessed a faculty, which we are sorry to say, is imparted to few authors, that of condensing his materials; had he given shorter but more numerous articles, though they might have been less perfect, they would have been more likely to excite the curiosity and gratify the literary taste of his countrymen, who possess a very considerable degree of the former, and but a very trifling portion of the latter.

Our author commences his career by treating on the important subject of politics. But so numerous and so varied are the opinions that may be introduced, in reflections on the vast field for speculation to which this subject gives rise, that it is by no means an easy task to give a general and concise idea of them. He divides policy into two kinds, that of sovereigns and that of individuals: the object of the former being national, that of the latter, particular prosperity, so far as it may be compatible with the harmony of society, or the application of morality and prudence to human life. His moral reflections are in general more pointed, and of a much better stamp than his political observations, which in general savour too much of the modern French school to be either useful or profound. The following are favourable specimens:

'Such is the misfortune of humanity, (says he) that we meet with writers either so perverse, or so deficient in reason and good sense, as to consider politics as a science of artifice, dissimulation, and

deception. Baleful blindness! Who could imagine that human extravagance should carry its delirium to such a pitch, as to arrange the vices upon certain logical principles, and classify them in the order of the sciences!

Again,

'The men who govern republics, after occupying offices of importance for some time, return to their original situations, and are confounded with the other citizens; a circumstance which naturally inclines them to promote their private interest. They must have a disposition next to angelic not to seek the aggrandisement of their own fortune, not to promote their own relations, and finally, those from whom they may afterwards expect the same consideration. Injustice and usurpation are necessarily and invariably the effect of the influence which is possessed by the administrators of public business. As to despotism, it ought not to be looked upon as a government, but rather as an abuse of government; it is manifestly an error in the nature of authority, and an abuse in the exercise of it; it deserves to be looked upon, not as a form of government, but as a perfect anarchy.'

The author censures Beccaria, Pastoret, and others, who have written against the use of capital punishments, and cites, as proofs of their utility, the experience of Tuscany, of the Austrian states, under Joseph II. and of France; in all of which countries attempts were made to abolish them, not from motives of humanity, as superficial thinkers are apt to imagine, but from superstition and natural vanity, the result of which motives could not be doubtful. Their abolition was not the effect of reason or religion, neither was their re-adoption that of wisdom or of solid judgment. It is true, that clemency ought to be the distinguishing characteristic of monarchs. But in exercising the god-like quality of mercy, let not princes lose sight of the not less noble quality of justice. 'The dominion of God himself,' says an elegant English author, 'is, if we may be allowed the expression, a limited monarchy; limited by the bounds which infinite mercy imposes upon infinite justice.' The Emperor Maurice* formed a determination never to shed the blood of his subjects. Anastasius† suffered crimes to go unpunished. Isaac Angelus bound himself by an oath that during his reign no one should suffer death. These Greek emperors had forgotten that they were not girded with the sword in vain. It has been reserved, however, for the sons of Englishmen to carry this practical humanity into effect, in the state

* Evagr. Hist.

† Fragment of Suidas, in Constant. Porphyrog.

of Pennsylvania, where it is ascertained that the cessation of capital punishments has contributed to preserve the existence of capital offences. And may it not be hoped that at some future period, in days more tranquil than the present, the mother country may in this, as in most other important cases, give to Europe a bright example of improvement in her penal laws, and evince in its fullest extent that humanity and wisdom which are so congenial with the British constitution?

The opinions of Pastoret on the above subject amount to nothing more than what has been the constitution of every English court of justice from time immemorial: namely, witnesses, a judge, and jurors totally independent of the executors of the law, all of whose decisions are to be examined and approved by the sovereign.

The subject of the penal laws gives rise to the following reflections on the part of our author.

'The penal laws ought to make us remember the prisons, those monuments of horror which the wickedness of men has rendered necessary. Notwithstanding the great progress of philosophy in Europe, this important concern has been abandoned to men, rude, and, from long habit, callous to the misfortunes of humanity. The policy of prisons is every where held in total contempt; but what ought more to afflict the feeling mind, is the shameful negligence of some magistrates, who often leave innocence confounded with guilt, to weep in a dungeon, while they themselves consume in idle pleasures the time which they ought to employ in the discharge of their duty, in the investigation of truth. Imprisonment itself is a punishment of such a nature as ought to determine the magistrate to render it as short as possible, at least in the cases of those prisoners who are not absolutely convicted of the crimes of which they are accused. There is a vulgar saying, that laws are not written in blood; importing that their rigour ought to be moderated; a puerile and trivial maxim, worthy only of superficial minds, that judge of things from first appearances.'

Humanity will have reason to rejoice, if these and similar reflections shall in any degree tend to ameliorate the wretched state of the Portuguese prisons, at the bare recollection of which we shudder. Inconceivable is the filth, disease, vice, and every kind of abomination that pervades what are justly denominated by our author, those 'monuments of horror.' These schools of iniquity are often more crowded than an English Guineaman with slaves. It is with pleasure however that we are enabled by experience to add that, during the years 1803 and 1804, a very sensible improvement took place in Portugal, not less in the

not very original, are such as can never be too frequently called to recollection.

The second number of the *Universal Library* contains Barthelemy's romance of *Charité and Polydore*; *Universal History of Women*; *Essays on War, on Gratitude, and on the Poets*; and the *History of Zenobia, Queen of Palmyra*. In his *History of Women*, it were to be wished that our editor had been somewhat more general and diffuse. He has confined himself solely to the Bible, and his history consists merely of detached notices of females, extracted from the sacred volume. The article of war, as usual, is made up of reflections, historical and political, on warriors and warlike nations. Many observations occur, which are totally incompatible with the principles of the Portuguese government, and still more so, with those of the Romish church. The writer does not indulge in moral reflections on the horrors of war, but merely, considering it in a scientific and political point of view, recommends the study of the principles of the art, not only as laudable, but necessary to the happiness of society. This is a point which we shall not at present attempt to confute or to approve. There are who will be disposed to adopt the sentiments of the Italian legislator Filangieri, 'that the perfection of an art the most deplorable to humanity, demonstrates a vice or error in the universal system of governments.' According to Montesquieu, offensive force is regulated by the law of nations, which is the political law of each country, considered in its relation to every other.

'The life of governments (says he) is like that of man. The latter has a right to kill in case of natural defence; the former have a right to wage war for their own preservation. In the case of natural defence, I have a right to kill, because my life is, in respect to me, what the life of my antagonist is to him. In the same manner a state wages war, because its preservation is like that of any other being. With individuals the right of natural defence does not imply a necessity of attacking. Instead of attacking they need only have recourse to proper tribunals. They cannot therefore exercise this right of defence but in sudden cases, when immediate death would be the consequence of waiting for the assistance of the law. But with states the right of natural defence carries along with it sometimes the necessity of attacking; as for instance, when one nation sees that a continuance of peace will enable another to destroy her, and that to attack that nation instantly is the only way to prevent her own destruction. From thence it follows, that petty states have oftener a right to declare war than great ones, because they are oftener in a case of being afraid of their own destruction. The right

therefore of war is derived from necessity and strict justice.--- If those who direct the conscience or councils of princes do not abide by this maxim, the consequence is dreadful: when they proceed on arbitrary principles of glory, convenience, and utility, torrents of blood must overspread the earth. But above all, let them not plead such an idle pretext as the glory of the prince; his glory is nothing but pride; it is a passion, and not a legitimate right. It is true, the fame of his power might increase the strength of his government, but it might be actually increased by the reputation of his justice.'

The mind turns with pleasure from the contemplation of the destructive science of 'war,' to the more natural and pleasing subject of 'gratitude.' Gratitude, as here defined, is an act of benevolence and acknowledgment to those who benefit us, and excite us to thankfulness by all the means in their power, so far as not to offend against the public good. Defining gratitude in fewer words, it is perhaps merely necessary to say, that it is the sentiment of a benefit received.— This benefit ought to bind us strongly to our benefactor, and to inspire us with the desire of giving him evident proofs of our thankfulness. We here find a detailed account of the gratitude of a negro in St. Domingo, to a Frenchman, his master; this is nothing uncommon: but had the author recorded the gratitude of a Frenchman, that, we believe, would have been indeed a novelty, of which few have written, and still fewer seen. The Spaniards have a singular proverb; *Los Franceses tienen todas las emociones del corazón humano, menos el agradecimiento.* 'The French possess every emotion of the human heart, except gratitude.' But as every virtue has its corresponding vice, and as revenge usually exercises the most domineering influence in feeling minds, those minds, which boast their susceptibility of the emotions of gratitude, so, if we deny the French the possession of the latter quality, we must in justice allow that no people are less addicted to the former.

The article on 'Poets,' justly attempts to rescue that noble character from the hands of rhymers and *pause-grinders*, and to bestow it on those who are truly inspired by 'the heavenly muse.' It is a lamentable prostitution, to give the name of poet to all who fabricate verses; nor can this title with propriety be bestowed upon those who say ordinary things in metre, any more than common conversation can be dignified with the name of oratory. How strange is that taste, which supposes that the most trivial ideas, which are in every person's mouth, acquire grace, dignity, and value, from being expressed in a certain number of syllables,

burthened with epithets, and fettered with rhyme ! The language of the muses is unlike all other languages, because it requires lofty sentiments and ideas not common. The genius of a poet manifests itself, not in the art of ornamenting a discourse with flowing and harmonious versification ; not in arranging words and syllables according to certain laws ; this is the lowest department of his art ; but in deviating widely from the style of common discourse, in producing strong impressions on the mind, in at once informing the understanding and affecting the heart. Let him alone vindicate to himself the name of poet, who abounds in sublime ideas, in ingenious inventions, who knows to describe with elevation and to paint with eloquence, all the objects which rise upon his fancy. The powers of his mind should unite versatility with strength : his transitions from one subject to another should be rapid, but not incoherent ; he should possess judgment to lay hold of trivial circumstances, and genius to endow them with interest ; he should enjoy an equal facility in discussing matters of high import, and fixing his reader's attention on minutiae. Can he describe the shock of battle with dignity, and develop with clearness the hidden recesses of the human mind ? Can he paint a flower with elegance ? Can he with equal happiness delineate the fascinations of a beauteous form, or investigate the attributes of the Almighty ? Can it be said of him,

The poet's eye

Doth glance from Heav'n to earth, from earth to Heav'n,
And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shape, and gives to airy nothing
A local habitation and a name.

Much is said of the advantages which may arise from the effusions of the muse, in a national, political, civil, religious, and moral point of view. But here the author seems to have caught a portion of the flame which he describes ; he seems to have been acted upon by the electric influence of poetry, and to have given the reins to his fancy, instead of exercising his sober judgment. The cold blooded philosopher will hardly allow the tuneful goddess to be left in possession of such momentous influence ; if he allows her to have her share in facilitating the progress of civilization, he will not estimate very highly her importance in promoting moral and social happiness.

He concludes with a long extract from Lord Shaftesbury on the duty and character of a true poet ; and recommends it to men of acknowledged good taste and judgment, to devote some part of their attention to the friendly correction of

the more eccentric observations of the older and superior poets of their own country. This idea, as far as we recollect, is new, and, we think it not undeserving of attention; it seems to us that in all countries much labour might be thus employed with great effect; and that such a task might be productive of high utility, both to those who should undertake it, and to literature.

We proceed to examine briefly some of the five articles contained in the third number of this work. The first, on Tragedy, contains a number of remarks on the origin of that species of writing, which are common-place, and frequently proceed upon an error; we shall therefore pass them over unnoticed. 'The principle of tragedy,' says our author, 'consists in exciting strong emotions, and these emotions are rendered pleasing by reflecting on our own tranquillity.' He is of opinion, and perhaps he is right, that personal security, *tui sine parte perichi*, is the condition, without which a tragic spectacle could not please. But this, he observes, is not the sole gratification; we must add thereto that which arises from our natural inclination to exercise all our faculties both of body and mind, and to feel ourselves living, intelligent, active, and sensible. It is this tempered exercise of natural sensibility, which excites in children a desire to read and hear of marvellous stories; which impels the vulgar to run in crowds to see the execution of criminals; it is this which begets in some nations a fondness for the combats of wild beasts, of gladiators, and other horrid spectacles; it is this which leads people the most docile, of the greatest delicacy, and greatest sensibility, to whatever strongly excites the passions; in a word, it is this which constitutes the sentimental charm of poetry. But few sentiments are sufficiently interesting to give spirit to a long poem. Joy or voluptuousness may enliven a song; tenderness an idyl or an elegy; a satire may be animated by indignation, and an ode by enthusiasm; admiration, at intervals, may suffice for the epic, and even in tragedy, may strongly interest; but the grand effect must be produced by terror and pity. The soul of tragedy consists, 1st, in placing before our eyes our fellow-creatures in danger or distress; 2nd, in representing them in danger which alarms us, and in distress which excites our compassion; and 3d, in giving to this imitation a semblance of truth, productive of an illusion which, as it were, overwhelms our faculties.

The ancient tragedians are here censured for representing every occurrence as happening by blind fate, and Corneille is complimented, among other things, for having introduced

the modern system of moving the heart without exposing scenes of horror to the view of the audience. As to Corneille's general merit, we are not disposed to estimate it so highly as the world in general; and think a great portion of his reputation undeserved. His plagiarism is offensive. His best piece, for instance, 'the Cid,' is entirely stolen from the old Spanish play, entitled 'Vida y Muerte de El Cid, y noble Martin Pelæz.'

The modern, or, as the author calls it, the French system, of tragedy, is divided and subdivided into three other systems, indeed into all the passions, according to the true style of the modern system-makers of that country. He grants, however, that the ancient tragedy is more pathetic, and more easy to manage, consequently better adapted for scenic representation.

We shall not comment upon the 'continuation of the romance of Charité and Polydore,' nor upon the history of Robespierre, nor that of Charlotte Corday, which constitute three out of the five articles of the present number. The fifth is upon the subject of Vaccination, which is introduced by a brief history of the origin and progress of inoculation in Europe, from the period of its introduction by Lady Mary Wortley Montague. The conduct of the French physicians and Parliament, when this salutary practice first began to gain ground, was most extraordinary. They unanimously denounced inoculation as a criminal, murderous, and magical practice; and the inoculators, as corruptors and impostors. The history of the discovery of the cow-pox, the labours of the physicians occupied in the practice of vaccination, description of the disease, method of vaccinating, and preserving the pus, are given with much judgment, fidelity, and even elegance; nor can they fail to add to the high estimation which is generally entertained on the Continent for the character of English physicians.

The succeeding numbers of this work will be noticed in our next appendix.

ART. VII.—*Berättelse om Svenska kongliga Mynt-Cabinett, med beskrifning öfver de i detsamma befunnliga Guld-Mynt, samt atskilliga af de öfriga Sällsyntare Penningar. Von J. Hallenberg.*

An Account of the Royal Swedish Cabinet of Coins, with a Description of the Gold and several other Coins contained in it. Stockholm. 1805.

THIS writer is well known to the literary world by his General History, his History of King Gustavus Adolphus, his

Commentary on the Revelation of St. John, his Treatises on the Resurrection, his Monumenta Ænea, and other works in which he has given sufficient proofs of his talents as a scholar, and his knowledge in numismatics. In the year 1803, he was appointed, immediately after the death of Tickleman, secretary of the Royal Academy and keeper of the cabinet of medals, and with these places was permitted to retain his former one of royal historian. The cabinet he found in the utmost disorder, and to rectify it, it was necessary to make a new catalogue; and both permission and assistance being granted to him, he began the laborious work on the 10th of August 1803, and brought it to completion on the 10th of March 1804. This is not merely a dry catalogue; for it contains much information and many references to the best writers on the same subject, such as Morell, Banduri, Eckhel, &c. The cabinet is richer than it is generally imagined to be. Here we find the Æmilia mentioned in Morell's Thesaurus, t. 2; a coin of Tiberius; of Domitilla Augusta; of Faustina, the wife of Aurelius; of Flavia Max. Fausta, on which a female figure is seen with two children at the breast, and the inscription 'Spes Reipublicæ,' and underneath B.S.I.S., which Eckhel reads A.S.I.S., and D.S.I.S.; two coins of Pertinax; one of Æmilian, similar to that in Vienna; a copper coin of Mariana, with a peacock spreading its tail, and the inscription 'Consecratio,' under a Romulus, under which Eckhel reads 'mosts' or 'mosti', but our author 'nostr'; a Vetranius, not to be found at Vienna; a Magnia Urbica; a Virellius; a Plotina, and Manlia Scantilla, in copper; one of Agrippa and his two sons Caius and Lucius, which Vaillant and Haverkamp suppose to have been struck in a Roman colony, and our author fixes on Akuleia (Aquileia); an Helv. Pertinax in gold, somewhat different from that in Vienna. Postumus Aug. with an image of Hercules, and the inscription 'Hercul. Deusorionensi. A.D.N. Theodosius. P.F. Aug. no where else to be found. A rare small Nummus Quinarius Theodosii, with the inscription 'Victoria Augustorum.' On a Libius Severus, where medallists in general have found a dragon's head trodden under foot by Severus, our author discovers the head of an elephant with its trunk; an emblem of Africa, where Marcellinus, in the year 464, gained a victory over the Vandals. Two of Tiberius Constantinus, of which one is esteemed by Banduri, to be 'rarissimum, imo singularem.' An Otho in copper, for which 150 ducats were paid, having on one side the head of Otho, and on the other a temple with six arrows, and the letters K.A.Z. A Lysimachus, not, as Eck-

hel describes it, with a trident, but with a 'telum alatum.' Many rare modern coins and medals are also in this collection, and much may be expected from the author's love of the science, and the opportunities he now has of gratifying to the utmost his curiosity. We hope, however, that this new employment will not withdraw him from his history of Gustavus Adolphus, whose completion is anxiously desired by the public.

ART. VIII.—*Memoirs of Marmontel. (Continued from p. 502 of our last Appendix.)*

THE language of censure is offensive to many delicate and fastidious readers; and we fear that those, who, either from admiration of every thing foreign, or from affectation of liberality, can only relish the language of adulation, will not be highly gratified with our impartial analysis of the memoirs of this tear-shedding author. To such however we can offer no apology; and it is some consolation to us to know, that, in the discharge of a sacred public duty, our former exposition of the principles of this work has not been in vain; and from the facts there adduced, we trust that no head of a family, no person entrusted with the education of youth, will suffer the scandalous memoirs of the author of the 'enchanting' *Moral Tales*, to be presented to youthful minds. But what shall we think of an old man on the brink of eternity, who could deliberately and gravely write a work that no modest women can read without blushing or without disgust, a narrative of a life of fifty years' debauchery, for the entertainment of his wife and sons? This is an instance of hoary depravity that we rejoice to think is not likely to be imitated in this country.

In this narrative we cheerfully omit the hacknied dispute of *Hamé* and *Rousseau*, the author's vanity at the success of *Belisarius*, his gasconading victory over the doctors of the Sorbonne, now no more; his empassioned and subtle recital of the impotent intrigue of *Louis XV.* with *Madame de Seran*; and his journey to *Aix la Chapelle*. An instance there occurs that strongly indicates how little real feeling or genuine sensibility those sentimental authors possess; and *Marmontel* dismisses a mutual affection that existed between *M^{re} Gaulard* and him, by telling us that they promised eternal friendship to each other, after she had consented, during his absence, to marry her cousin, and before that a dispensation could arrive from *Rome*. Our author, de-

spising these sentiments of friendship, forgets that tribute to the memory of this friend, which he has so elaborately paid to every abandoned, royal, or noble mistress, that disgraced civil society in her day. He informs us indeed that he was occupied with the reconciliation of M. and Madame de Marigny; with the great success of his operas; with the attention of Gustavus III. at Paris, who desired the MS. of his *Incas*; and with being appointed historiographer of France at the death of Duclos. Still however he did not relinquish the company of women, for whom he avows that 'he had not that veneration which is reserved but for virtue; but that they inspired him with a sentiment of benevolence, that attached *him* but little less, and that flattered *them* more: and that he regretted to see faded beauty becoming sorrowful before the mirror, on no longer finding its former charms.' We must confess that we have more than once yawned over such ridiculous stories of female *liaisons*, these insipid eulogies of women execrable for their vices, and contemptible for their penury of intellect: the author has indeed generously assigned to them all *beaucoup d'esprit*; but it is the *esprit* of lasciviousness, the most depraved that can animate the human frame. Nor have we been more entertained with the hint of the late unfortunate queen's complaisance for the author. His imputed conduct in the war of the French and Italian music is too decisive to be true: he never dared to resist any high authority that was opposed to him, however unjust, and his fortune was made by tamely yielding to the baseness of every favourite.

After the death of his sister and her children, the sentiments of our author experience a considerable change, when he begins to perceive his friendless condition, and contemplates the dangers of marriage, or the melancholy solitude of celibacy and forsaken old age. 'I dreaded in marriage (says he) the domestic vexations which it would have been impossible for me to endure without dying, and of which I had seen a thousand examples: but a misfortune still more frightful was that of dragging out a tedious and feeble old age, scorned and neglected by the world, or of remaining alone, abandoned to the mercy of servants, to their harsh insolence and servile domination.' These were his reflections when the sister and niece of his old friend, the Abbé Morrellet, arrived from Lyons. The Abbé Maury immediately predicted the marriage, and recommended it to him as highly suitable, although Marmontel was then fifty, and M^{lle} de Montigny but eighteen. After this advice matters were shortly arranged, and the wedding-dinner was ho-

noured by the company of d'Alembert, Chastellux, Thomas, Saint-Lambert, the two brothers Morellet, &c. and the evening concluded by an Italian concert, at which the Swedish and Neapolitan ambassadors and the Marshal de Beauveau were present.

From this period we may date the social existence of Marmontel, notwithstanding his unlimited intercourse with women; for all his preceding time was but 'vanity and vexation of spirit,' unworthy of a rational being. We too can much better relish even the childish prattlings of parental affection, than tedious narrations of shameless intrigues. Shortly after his marriage, he accidentally met Madame Necker at a ball, where she expressed her satisfaction at becoming acquainted with the author of the '*Contes Moraux*.' The sketch of this lady is drawn with a pencil unusual to our author, and it is easy to perceive, that he is attempting to delineate a character foreign to his conceptions.

'A stranger to the customs of Paris, Madame Necker had none of the adscitious graces of a young French woman. Neither in her manner nor her language was there the air or style of a woman bred in the school of the world. Without taste in her attire, ease in her deportment, or attraction in her politeness, her wit, like her countenance, was too regularly adjusted to be graceful. But a charm more worthy of her, was that of decency, candour, and goodness. A virtuous education and the studies of solitude had given her all those advantages that arise from the joint influence of a cultivated mind and a good education. Her understanding was excellent; but her thoughts were often confused and vague. Instead of unfolding her ideas, meditation seemed to obscure them; by exaggerating she thought to enlarge them; to explain them, she lost herself in abstraction or hyperboles. She appeared not to see certain objects but through a mist that magnified them before her eyes; and then her expressions swelled to such a degree that her emphasis would have excited laughter, had not the extent of her talents been known. Taste was with her not so much a sentiment as the result of opinions collected and transcribed on the tablet of her memory; and without citing the instances, she easily discovered after whom and by whom her judgment was formed. In the art of writing she valued nothing but elevation, majesty, and pomp*; and the authority of Thomas or that of Buffon, was to her to an article of faith. She made rectitude and justice the rule of her conduct; and even the amusements in which she wished to indulge,

* Perhaps she imbibed this taste from our historian Gibbon, during the time he paid his addresses to her at Lausanne? Rev.

had each its reason and its method:---all her cares were for her husband!

This, from such a writer, is praise much higher than even the author himself was aware of, and tends considerably to prove the truth of what her daughter has recently advanced in her memoirs of her father, M. Necker. In fact, Madame Necker's moral rectitude, her religion, her exalted taste, and her conjugal affection were of a nature far too elevated to be understood, much less described, by a man habituated only to the taste and manners of courtizans. He has indeed given us a specimen of her correctness of taste, that he could never comprehend, and condemns her for rejecting, as unworthy of a dignified style, the following phrases: *faire l'amour, aller voir ses amours, prenez votre parti*, &c. &c. Marmontel's admission of such expressions, because they may have crept into use with some good authors, is a proof of what we have before observed, that his own style is often marked by disgraceful vulgarities and imbecilities that characterize a corrupt and feeble mind; a mind unacquainted with science, that never could have attained to be member of the Academy, perpetual secretary, and historiographer of France, without the more powerful assistance of court and female intrigues. To these indeed, and to his unbounded flattery of learned men, he owes both his fame and fortune.

Necker is described, we believe, with truth, as 'knowing nothing of the world, very little even of books, superficially and vaguely informed of what did not concern his business, and consequently reserved that he might not expose himself. His daughter (now the Baroness de Stael,) *'est quelquefois une amiable etourdie.'* The austere protestant virtues of Necker were too opposite to the laxity of Marmontel ever to permit a mutual sentiment of friendship. This circumstance, together with Madame M.'s aversion to the fortunate successor of her friend Turgot, has contributed to make the author discover his weakness and nationality in attempting to depreciate the talents of the Neckers, because they were Swiss and not French. It must be confessed indeed that Necker is often incomprehensibly obscure, and that his love of popular applause no less than his inflexible notions of impracticable justice and humanity, might tend in some degree to accelerate the ruin of the French government.

After the birth of their second child M. and Madame Marmontel retired to take the country air at St. Brice, near Montmorency, a place which Rousseau has rendered famous.

As they took their solitary walks together among the groves of chestnuts, 'It is here (said M. to his wife) that Rousseau meditated the romance of *Héloïse*, into which he has infused so much art and eloquence, to impart to vice the colouring and complexion of virtue.' This just observation introduces a long discourse on the respective merits of Rousseau and Voltaire, in which Madame M. in common with most women, was inclined to give the preference to Rousseau, which opinion, from a feeling more honourable to the gratitude than to the candour of our author, was violently combated in favour of his early patron and friend, Voltaire. The vices of Rousseau are painted with a spirit that is unusual in this work; and although nationality and personal envy are evident in the sentiments of Marmontel, yet his character of this most dangerous and most insinuating of all modern writers is strikingly just, and well worthy the attention of those who still admire the insidious eloquence of the pages of *Héloïse*. Lewdness, vanity, ill-nature, revenge, and ingratitude, are the leading traits of Rousseau's character; jealousy of his literary reputation, is that of Voltaire: 'the same thirst of praise and of fame has been the torment of both their lives.' Marmontel's censure of the crimes of St. Preux and Julie, would indeed appear somewhat ungraceful, did he not ingenuously confess that his morality springs from his present condition, and that he has acquired juster notions since he has been a father. Independently however of the partiality of M. M. we have other and more solid reasons for considering the writings of Voltaire much less injurious to society than those of Rousseau. The former addresses the judgment, the latter the feelings; the impression of the one is momentary, that of the other more permanent. The judgment may be governed by reason, but a corrupted heart will mislead the judgment and overpower reason. Hence the *Pucelle* is less dangerous than *Héloïse*: the latter begets emotions in the heart that are insensibly converted into durable habits; the former only disseminates opinions which fluctuate with the fashions of the day. The *Pucelle* is disgusting, and except in France, is debarred from civil society: *Héloïse* is a fascinating production, and forms part of the furniture of almost every lady's bed-chamber. Voltaire's blasphemies against religion can injure none but their author; but Rousseau's unchristian impurity may ruin millions: the effusions of the former are frank and superficial; those of the latter more close, deep, and concealed; the genius of the one aspires only to a witticism or a ludicrous incident; that of the other, to overturn the morals and principles of

society. In short, these two dazzling but superficial writers have divided the French people into two sects, the followers of Voltaire and those of Rousseau; the first are devoted to the acquisition of knowledge and improvement in the arts and sciences, which are held in contempt by the second, who study only the language, who give themselves up to music, sensuality, and what, of sentiment, in defiance of reason, is by them styled pleasure. Madame Marmontel is a follower of Rousseau, and hence these infamous memoirs, which no doubt flatter her vanity at being the relict of a man who boasts of his gallantries, magnified, perhaps multiplied, by his feeble imagination, even with princesses!! This is the natural effect of the principles of the citizen of Geneva.

Some academical intrigues for the election of members, the death and eulogy of Thomas, and other trifling domestic affairs fill up these pages. Leaving then the author's memoirs of himself to the oblivion that awaits them, we turn to the very imperfect sketches of political transactions, in which the historiographer of France, like some of our own country, does not often astonish us with the extent of his learning and depth of his knowledge. His delineations of events seldom approach to a meagre outline, and even that incorrect; and his colouring, though sparingly used, is faded, tasteless, and confused. He presents us with a brief view of the ministerial arrangements for ten years preceding the revolution, in which it appears that personal antipathy was carried to a deplorable length among those place-hunting ministers, who seem to have been destitute of every sentiment of patriotism and honor in their greedy desire of salaries. The baleful effects of covetousness and personal enmity between statesmen are not unworthy the attention of British legislators. Necker and Lamoignon Malesherbes appear to have been the only two honest men: but their measures were counteracted by intrigue and perfidious opposition, until the weak and vain De Brienne was made minister of finance in 1787.—The character of De Brienne is given in the same style as is usual with most of the French painters, that is, by shades rather rapid, than lively or distinct, and without one line whence our judgment can trace the origin of virtue or vice. This happy management of shades indeed may best suit the delineation of their national character, as they have hitherto but imperfectly conceived, still less exemplified, the right line which constitutes moral rectitude. The portrait of Brienne is sufficiently charged with dark shades, many of which we know from other information to be but too faithful; but they are so blended, confused, and inharmonious

(as a master of the art would say,) that the likeness is almost obliterated. Like Calonne, he is allowed to have had 'that light and lively wit that imposes on the multitude. Naturally subtle, acute, and penetrating, he neither wished nor knew to conceal his intention of being so, and rendered himself at once odious by his despotism, and contemptible for his instability.' This character, however, has no pretensions either to impartiality or fidelity, as the account of his private conduct in exiling and recalling the parliament, and all his other acts, which evince a total absence of acuteness and penetration, are taken from the keeper of the seals, Lamoignon, whom he disgraced, and who consequently became his most determined enemy. The author, therefore, recites facts (real or supposed,) which shew either the impropriety of his epithets of acuteness, applied to Brienne, or his own incapacity to be an historian. Brienne indeed mistakingly served the views of the republicans, by insisting on the supreme and sovereign power of the monarch, and by exhibiting royalty in its most imperious and disgusting attitude. Lamoignon, besides opposing Brienne, became also extremely unpopular by destroying the power of the court of inquests, a counsellor of which, D'Eprimenil, had the audacity to address the king, when seated in the parliament of Paris, and require him to convoke the states-general early in the ensuing year. Indeed the ministers of his christian majesty were envious of each other, and jealous only of their places, to preserve which they directed all their measures, indifferent to the fate of the nation; and the weak but well-meaning monarch followed implicitly the instruction given him by every minister of the day, without possessing judgment to perceive their selfish and personal views, or discrimination to modify or unite their incoherent plans. Brienne, opposed, despised, and pressed for want of money, was obliged to acknowledge his incapacity, and resign his place to Necker in August, 1788, after disburthening the treasury of 20,000 livres (833l. 6s. 8d. sterling.) During this time the province of Dauphiny had raised the standard of liberty, and Brittany had sent fifty-four deputies to denounce to the king the iniquities of the *Lit de Justice*. The return of Necker re-established the finances, and an *arret* of the council, after a few weeks, obliterated the disgrace of a bankruptcy. Brienne sunk into contempt, but Lamoignon, 'in whom the king lost a good minister, and the state a good citizen, as being his accomplice, incurred the public hatred, and died in exile of a broken heart in May, 1789.'

* The author recounts among the causes of the revolution the example of America, the vicinity of England, its liberty and personal security, the debates in our parliament, the progress of the English language* in France, and the effect of English works on the literary men of Paris, and the other principal towns. These considerations joined with the evident imbecility of the king, and the unlimited licentiousness of every class in the community, which M. M. is too liberal to consider even a political, much less a moral evil, rendered the salutary efforts of Necker abortive; and what our author very delicately calls Necker's 'gratitude to the people,' that is, his vanity in consequence of being recalled by them from exile, and of some momentary effusions of popular applause, blinded him to the intrigues and plans of a seditious and blood-thirsty faction, supported by Orleans and Mirabeau. It is a feeble apology for Necker's assembling the states-general, without knowing the private sentiments of the principal leaders, 'that he had witnessed the fate of the cabinet of Maurepas; and it is no less a poor excuse for the crimes of the nation, to say, 'that some men of the nature of tigers had premeditated the revolution; but that the French nation, that the common people, had consented to this barbarous, impious, and sacrilegious plot, is what nobody will dare to support. The number and very existence of such monsters are alone sufficient to cover a nation with infamy to the latest posterity; and there is perhaps no other country in Europe, where similar atrocities would be so deliberately perpetrated, or even thought of without horror, unless every sentiment of christianity had been for centuries completely eradicated. The following anecdote of the electoral assembly will shew the wisdom of these societies, if they may be so called, long before the days of Robespierre.

* Speaking of the surrounding wall and gates of Paris, that were denounced as an inclosure fit for wild beasts rather than for men, "I have seen, (said one of the orators) yes, citizens, I have seen at the gate of St. Victor, on one of the pillars, in sculpture, will you believe it? I have seen the enormous head of a lion, his mouth gaping and vomiting chains, with which he threatens the passengers. Is it possible to imagine a more frightful emblem of despotism and slavery?" The orator himself imitated the roaring of a lion. The whole audience was moved; and I, who so often passed through

* It is worthy of inquiry, if some of these might not be rendered subservient to the overthrow of the present tyranny, especially by extending English literature and facilitating the acquisition of the English language on the continent.

the gate of St. Victor, was astonished that this horrible image had not struck me.'

Marmontel's dialogue with Chamfort, in which the latter unfolded the whole plan of the revolution, we consider as one of those prophecies not less frequent in France than in other countries, where the author promulgates his predictions several years after the events have happened; nor does the conjecture that Chamfort terminated his existence by suicide appear more doubtful. It is extremely probable, however, that avarice, not only in the case of Chamfort, who wanted a pension of 20,000 livres, (831. 6s. 8d. sterling) but with all the more violent revolutionists, was a more powerful stimulus, even than ambition. We can readily believe too that the domineering loquacity of the lawyers, and the hatred of the inferior clergy towards the bishops, might facilitate the propagation of revolutionary doctrines; and a large number of the nobles too might be seduced by the spirit of liberty and independence, or by ambitious views, to incline to the party of the people, where we are told, they 'expected to be honored, (strange idea!) distinguished, and elevated to the first employments.' That these revolutionists had not a single idea of rational liberty, nor the spirit of toleration, appears from their forming black-lists of all those whose opinions were inimical to their desolating views. It is at this period that Necker's conduct becomes reprehensible. When asked by Malouet, if he had any plan of defence against the attacks with which the throne was menaced, he replied in the negative. Then said Malouet, all is lost! If Necker was really convinced of the reality of the plans of the conspirators, he must himself have been infatuated with their principles; if he were not, according to various statements, there can be no apology offered for his deplorable weakness and pusillanimity in not executing signal justice on the chiefs, who openly avowed their object of overturning the government and monarchy, and of erecting what they called a republic, but of the true principles of which they had no conception. Indeed these wretches 'only in destroying found ease to their relentless thoughts;' and happy would it be for humanity, if the 'foul deeds' and 'detestable memoirs of the French revolutionists,' could be blotted for ever from the annals of mankind.

Our historiographer, in common with all the rational people in France, delivers up the cruel ruffians from Marseilles to the universal execration of posterity, for being the infamous tools, 'as thirsty of blood as greedy of plunder,' that

under the direction of a most ferocious and avaricious faction, perpetrated the ruin of their government and country; and afterwards these Marseillois, under the command of Buonaparte, deliberately butchered 10,000 women and children in the *Rue St. Honoré*, near the church of St. Roche. The following is M. M.'s statement of the first acts of violence in Paris.

'Two of these *brigands Marseillois* having been sent to the prison of the Abbaye, it was in less than two hours besieged by 20,000 men, and the prisoners carried off in triumph. Next day a deputation from this desperate body of revolutionists arrived at Versailles, with an address to the National Assembly, in which they stated that these two unfortunate victims of despotism had been dragged from their confinement. The answer of the president conjured them to invoke the clemency of the king, and requested that the inhabitants of Paris might immediately return again to their duty. The mob, instigated by some individuals, became furious; the assembly itself was agitated by springs unknown to it; and in its name, and by it the people were roused; by the people it was governed. Such has been the mechanism of the revolution.'

Of this mechanism we can see nothing but the effects; of the secret springs, communicated motion, impelling force, &c. he has been totally silent: yet these self-evident circumstances are what the historiographer of France has left the world by way of a history! He has neither recorded any new facts, nor placed those already known in a new point of view; nor is there one of his designs *d'après nature*, that forms a complete outline. Those who would study the true character of the French, should read the pharisaical address of the assembly to the king, dictated by Mirabeau, who is thus faintly characterised: 'a man gifted by nature with all the talents of a tribune; of a hasty temper, but as pliant in his conduct as fiery in his passions; able to foresee the predominant opinion, and diligent to outrun, that he might appear to lead it; faint-hearted, but strong-headed, and sometimes fearless from impudence; corrupt in the extreme, and boasting that he was so. Dishonored from his youth by the most shameful vices, he attached no value to honor, justly calculating that a dangerous man was not to be despised even in rendering himself contemptible, and resolved to dispense with the esteem attached to morals, if he could succeed in obtaining that which is acquired by great talents become formidable.'

At the conclusion of this work, we learn that Marmontel, after the 10th of August, 1792, retired with his family to a

small cottage and garden in the hamlet of Abloville in Normandy, when he employed himself in the education of his children, for whom he wrote these obscene memoirs, which he confesses, with Madame de Stael, are no more 'than a bust.' From his different lectures and notes he also composed a Treatise on Grammar, Logic, Metaphysics, and Morals, which it is proposed to publish. In 1797 he was elected at Evreux, in the department of the Eure, to the legislative body, charged with the defence of the catholic religion, which, it should be understood, he performed, but in a very weak though prudent speech, called here 'Opinion of Marmontel on the free exercise of public worship,' that occupies forty pages. Named to the council of ancients, he lived at Paris with the most distinguished members, until his department being one of those whose election was declared null, he again sought refuge in his rural retreat, where he escaped the deportation that befell the greater part of his friends. On the 31st December, 1799, he died of an apoplexy, and was buried in his own garden, by the ministers of the catholic religion, leaving a widow and three sons almost unprovided for.

Our readers will doubtless have formed a sufficiently correct knowledge of the character of Marmontel, and the merits of this work, from the extracts and observations we have already made; and we shall take our leave with a single concluding observation. It is perhaps the only work of its kind, in which the author never even alludes, either directly or indirectly, to a notion of divine power, or of a sentiment of religion, and in which he has given an example hitherto deemed almost impossible for man, of the most perfect *indifferentisme*. Notwithstanding that he wrote for the instruction of his children, that he had witnessed such vicissitudes of life, the massacre of many of his friends, rapine and murder, public and private; not a syllable has he uttered relative to religion, providence, or the great Governor of the universe! Indeed his feeble defence of the liberty of public worship is evidently the production of a mind habituated to consider all notions of God and of religion as only fit for the amusement of the poor and vulgar. Most devoutly is it to be wished, that, in future, the memory of all such writers of indecent self-memoirs should, like other suicides, be irrevocably stigmatized by public infamy.

Two more volumes of the posthumous works of this author are just published, containing a History of the Regency of the Duke of Orleans.

ART. IX.—O Soldado Lusitano. *The Portuguese Soldier.*
Published by Authority. Svo. Lisbon. Royal Printing
Office. 1804.

SO long has the martial spirit of the Portuguese lain dormant, that one is apt to suspect a work entitled 'the Portuguese Soldier,' to be intended as a burlesque upon every thing military. But the author in reality has here collected and published an account of all the grand achievements of the military heroes of Portugal, for the purpose of rousing his degenerate countrymen, by reminding them of the gallantry of their ancestors: these heroes, however, occupy no very important niches in the Temple of Fame, and the names of few of them will ever have reached the ears of an English reader. They are, for instance, the Count Henriquez, Alphonso I. Sancho I. Duarte Pacheco Pereira, Francis d' Almeida, Paul de Lima, (the Portuguese Hercules) John de Castro, John de Mascarenhas, the father of Portuguese heroism, who with 600 soldiers resisted an army of 40,000 Turks, John I. Nuno Alvarez Pereira, John IV. (Duke of Braganza,) Philip de Vilhena, Marianna d' Alencastre, Antonio de Saldanha, Simon da Costa, and Michael de Sousa. However praise-worthy the author's intentions may be, his time, it is to be feared, might have been more profitably employed. The verses of Tyrtæus might excite the rude valour of the enthusiastic and uncivilized Lacedæmonians; but in these smoother times, and sunk as the Portuguese nation now is in effeminacy and indolence, there is but little chance that its energies should be restored by any exertion, least of all by the hortatory effusions that proceed from the garret of an author. When Portugal was invaded by the Spanish troops in 1801, the prince regent addressed a declaration to his subjects, couched in magnificent language, exhorting that nation 'which could resist the Romans, conquer Asia, make great discoveries by sea, shake off a foreign sceptre, and recover and maintain her independence, to recal to mind the honorable annals of her history.' The event shewed how vain are such admonitions, even from the mouth of a sovereign. These sounding words were indeed seconded by some faint show of resistance, and backed by a subsidy from England; but the safe and useful science of retreat was the only branch of the art of war that was practised by the armies of Portugal.

But what can be expected in a country, where the military establishments are on such a wretched footing? It is well known that in most catholic countries, particularly in

Spain and Portugal, there is not a province, town, parish, nor even an individual, who has not each his tutelar saint or angel, to whom he recommends himself and his concerns; a custom which very much resembles, and may possibly be copied from the Lares and Dii Penates of the Romans. In like manner every regiment puts itself under the protection of one of these supernatural guardians, as their devotion or attachment dictates. This saint is duly entered in the register-book of the regiment, and receives promotion according to his merit. We have somewhere seen a certificate signed and presented to the present queen by the major of a regiment of infantry, recommending St. Anthony, the patron of the regiment, in which he then bore a captain's commission, to her majesty, as every way deserving her royal attention, and soliciting for him the place of *aggregate* major.*

Don Hercules Antonio Carlos Luiz Joseph M** de A*** e Ar*** de Ma*** H***, Nobleman of her Majesty's Household, Knight of the sacred Order of St. John of Jerusalem, and of the most illustrious military Order of Christ, Lord of the districts and Towns of M**** and T***, hereditary Alcaide Mor of the city of R**, and major of the regiment of infantry of the city of L**, in this kingdom of Algarve, for her Most Faithful Majesty, whom God long preserve, &c.&c.&c.

I attest and certify, to all who shall see these presents, written out by my command, and signed at the bottom with my sign manual, with the broad seal of my arms, close by my said signature and a little to the left of it,

That having read over and perused attentively all the papers, note-books, and registers of our regiment, ever since its first formation, and having carefully copied out of the said papers every thing relating to the above-named St. Anthony, it is *de verbo ad verbum* what follows here: for the truth of which I refer to the said books and papers, lodged in the archives of our regiment.

That on the 24th of January, 1683, by order of his Majesty Don Pedro the Second, (whom God has in glory) then Prince Regent of the Kingdom of Portugal, directed to the Viceroy of this Kingdom of Algarve, was St. Anthony enlisted as a private soldier in this regiment of infantry, of Lagos, when it was first formed, by command of the same Prince; and of such enlistment of St. Anthony there was a

* A supernumerary officer of any rank, the same as in France, under the old government, was called an officer *à la suite d'un regiment*.

register formed, which now exists in the first volume of the register book of the regiment, fol. 143. ver. and wherein he gave for his caution and surety* the queen of angels, who became answerable that he would not desert his colours, but behave always like a good soldier in the regiment: and thus did the saint continue to serve and do duty as a private in the regiment, till September the 12th, 1633, on which day the same Prince Regent became King of Portugal, by the decease of his brother Don Affonso the Sixth; and on the same day his Majesty promoted St. Anthony to the rank of Captain in the regiment, for having, a short time before, valiantly put himself at the head of a detachment of the regiment, which was marching from Jurumenha to the garrison of Olivença, both in the province of the Alentejo, and beat off a strong body of Castilians, four times the number of said detachment, which body had been set in ambush for them, with the intention of carrying them all prisoners to Badajos, the enemy having, by their spies, obtained information of their march.

‘I do farther certify, that in all the above papers and registers, there is not any note of St. Anthony of bad behaviour or irregularity, committed by him, and on all the above-mentioned accounts, I hold him most worthy and deserving of the rank of Aggregate Major to our regiment, and of every other honour, grace or favour, her Majesty shall be graciously pleased to bestow upon him. In testimony whereof, I have hereto signed my name, this 25th day of March, of the year of our Lord Jesus Christ, 1777.’

(L. S.) ‘MA ***.’

It would be superfluous to remark that the pious major who was so strenuous in his recommendation of the saint, to the prejudice of a brave and deserving Hibernian officer, acted as steward for his invisible brother-officer, and regularly received his appointments, which were understood to be applied to *charitable* purposes. One is apt to look upon the

* ‘The method of recruiting the army in Spain and Portugal is totally different from what is practised in England: each of the provinces is divided into districts, and the civil magistrate of every district is obliged to furnish the number of recruits allotted him, whenever called upon by government; and such recruits must be the sons of merchants, tradesmen, peasants, labourers, &c. inhabitants of that district; and formerly the father, brother, some relation, or other sufficient person, was made responsible for each recruit, that he should behave well, and not desert his colours; and if he did, that person was obliged to find another man to serve in his place, for whom he was also to be answerable. Thus, in the text, Saint Anthony gave the Virgin Mary for his security, as being the most responsible person he could offer to answer for his good behaviour.’

above as a caricature, but to what extent may we not carry our belief in reviewing the actions of an ignorant and superstitious people, the slaves of a priest-ridden female?

In the year 1770, after an unsuccessful expedition, which was undertaken by the Portuguese administration of Goa, against a neighbouring tribe of the Mahrattas, the commanding officer, on being tried for misconduct, pleaded that St. Francis Xavier of the Indies, and St. Anthony of Lisbon, had received the royal commission as captain-general of the expedition, and that *they* consequently ought to be called before the court, as answerable for the failure of the operations. This was made to appear to the satisfaction of the court-martial, the excuse was admitted, and the culprit declared not guilty.

How much the military establishment of the country we are treating of was neglected in the two preceding reigns, will be strikingly exemplified by the correspondence between the secretary of state of the late king, and the ambassadors of their Christian and Catholic Majesties, immediately before the breaking out of the war in 1762. This extraordinary state-paper contains a confession of weakness which is rarely to be found in the annals of nations. 'It is well known to all the world,' says Don Lewis de Cunha, in his official note to the Spanish minister, 'that Portugal is destitute of officers able to command its armies, and that his Faithful majesty has lately invited over Lord Tyrawley, together with several English officers, and of other nations, to exercise his troops,' &c. &c.

The prince regent, however, has in a great measure liberated himself from the shackles in which the policy of a selfish priesthood had held his predecessors, and among many other salutary regulations, has spared no pains to ameliorate the state of his army. The improvements within these three years have been very considerable. Lisbon can now boast 10,000 soldiers, as well clothed, appointed, and disciplined as our own guards. How they would conduct themselves if brought before an enemy, remains yet to be proved; they have at all events been already of great service to the police of their country, in clearing the capital of those swarms of assassins with which it was lately infested, and in putting a stop to those nightly murders, which a few years ago were the disgrace of Lisbon, but which are now unheard of. In the present state of Europe, however, the size, geographical situation, and internal condition of a state like Portugal, must, we fear, render all exertion and all opposition vain.

ART. X.—*Camper's Works (continued from our Appendix to vol. III. p. 501).*

THE works of Camper are now too well known in Europe to require any particular analysis; and the only new article in these volumes is the memoirs of the life of this industrious anatomist, a detailed account of which has already been given. We shall therefore briefly notice their contents, after observing that every thing of importance to natural history has been translated into English in a quarto volume some years since. The first volume is occupied with memoirs of the author, anatomical description and natural history of the orang-outang, double-horned rhinoceros, and reindeer; and concludes with conjectures on the petrifications found in St. Peter's mountain near Maestricht. These fossil substances consisted principally of the jaws and vertebræ of fishes.

Volume II. is more miscellaneous and fanciful, if we except the anatomical description and natural history of the male elephant. Our knowledge of this species of animals will be complete when Cuvier publishes his dissections of the female, and his observations on the characteristic difference of sex. The anatomist and his assistants spent 40 days in dissecting the female elephant that died in the menagerie of the imperial museum at Paris, and have made drawings of the different appearances in 80 plates, so that the physical structure of this most powerful and sagacious animal may now be tolerably well understood.

To the question proposed by the Batavian Society, 'To explain the physical reason why man is more subject to diseases than the other animals,' &c. we might have expected a much more physical answer, notwithstanding the approbation bestowed upon it. The author divides 'all civil society into four classes: 1st, the poor; 2d, the rich; 3d, artists and men of learning; 4th, ecclesiastics.' By ecclesiastics he of course means friars and nuns, a class very fortunately unknown in this country, otherwise it is to be hoped he would not have made any distinctions between ministers of the gospel and literary men. He then treats of the different kinds of food, climate, temperance, and improvement of medicines; of the diseases common to man and animals: disease of the poor, rich, artists and literary men, and ecclesiastics; the latter he accuses of excessive incontinence in their unnatural condition of life (celibacy), which is prematurely terminated by the diseases attendant upon it. This is rather a dissertation on the means of preserving health, or

avoiding disease, than a direct answer to the Society's question on the cause of the relative diseases in man and brutes. We fear that the author has been no more successful than his predecessors in assigning an unequivocal cause of the 'origin and colour of negroes.' Camper's imagination might be pleased with the solacism of calling a white man a white negro; but this will not establish his claim to much depth of judgment and accurate research, nor extend the limits of our physical knowledge. The supposition that the colour of negroes, (a word of which the author seems to have forgotten the derivation) 'is occasioned by a coloured membrane below the epidermis, and that when this membrane is not coloured, then it is a white negro,' receives but little support from the observation of 'cicatrices even on the skin of the fairest women being more white than the other parts, in consequence of the destruction of this coloured membrane.' It would be more just as well as more philosophical to ascribe the whiteness of cicatrices to a change of structure and tension in the skin, and its consequent power of reflecting light, than to the absence of any supposed coloured membrane. The sun, it is justly observed, is not the cause of blackness in the skin: but if the sun is not, the excess of temperature may; and excessive heat and cold, by their direct action or reaction, may induce an extraordinary secretion of bile, and carry it, or rather force it through the whole vascular system so as to produce yellowness, as in jaundice, which terminates in blackness. Blackness thus produced would require, even in temperate climates, with all these concomitant circumstances, several generations before it could be totally eradicated. The saponaceous nature of the bile will also account for the unctuous substance that collects on the skin of negroes, and is admirably adapted to preserve it from the scorching rays of a tropical sun, or the pinching cold of the polar snows, as blackness prevails in both regions. This volume also contains some observations on the *dugon* of Buffon, *Sirena lactertina* of Linnæus, and the *Sirena* of Mr. Ellis.

In the third and last volume, there are four lessons on Epizootics: the first, on the principal sanguiferous vessels of horned cattle; second, on the stomachs, liver, spleen, &c. third, rumination of perfect and imperfect animals; fourth, history, symptoms, and cure of epizootics; advantages of the inoculation of epizootics; pulmonary worms, tumors in calves, &c. with miscellaneous remarks on the general physiology of animals. An 'essay on the physical education of children,' is much more interesting to the natural feelings, though much more frequently discussed by professors.

The author ridicules all the numerous arts of quacks, their pretensions to the art of *Callipædia*, (or art of begetting beautiful children,) and all the grossly indelicate jargon about procreation, &c. some of which has been 'done into English,' in a work, on 'diet and regimen.' This Essay is not the least important of his works, and we are particularly pleased with the delicacy of his manner, as well as with the general justness of his observations. Under the heads of 'necessary care of new born children, food, instruction, and natural defects of children,' are many judicious, though not always original, remarks. The author's 'discourses, read at the Academy of Design, on the manner in which the different passions are represented on the countenance,' shew much accurate anatomical observation; but we think him rather mechanical, and confined too much to particular or local motions, and to the primary action of the muscles, to give a faithful outline of all the passions of the human mind. It must be confessed indeed, that he is infinitely more correct than Le Brun; but there still seems something wanting in the demonstration and character, both external and internal, of the passions, which interest society more perhaps than any other subject, and in the proper management of which consists all human happiness. 'Two discourses on the analogy that exists between the structure of the human body, and that of quadrupeds, birds, and fishes,' would be of some practical utility, were we not still more ignorant of the real character of these animals, than we are of human nature.

The author's essay, 'on physical beauty, or the beauty of forms,' attempts to set aside our respect for Grecian taste, and the admirable works of the Athenians, by alleging that all their principles of design are arbitrary, that all our ideas of beauty of figure are merely imaginary, the result of custom and the common consent of ages; and that our respect or admiration of the Grecian models is nothing more than the effects of early prejudice. We do not perceive that the author's acquaintance with the best Greek works is sufficient to give him the means of passing a fair judgment; but rather that he has been misled by the taste of the French school, which he endeavours to sanction by citing English authors, on taste and beauty. It is easier to reject opinions than to advance new and more just ones, and our author has been still less successful in the latter case than the former. We are certainly no great admirers of those preposterous pieces of stone, placed upon pedestals in public places, which are chiselled into human shape, but left perfectly naked, a situation incompatible alike with human life, and the decorum of civil

society; but there are others enveloped in a natural drapery, (for, with Mr. Camper's and all the lovers of nudity's permission, it is quite as natural to wear clothes, as it is to eat food,) the grace, and energy of which evince a consonancy with nature, and the laws of the animal economy, too powerful to be merely arbitrary, or dependent on the custom of civilized nations. It is no proof of our own superior knowledge to despise that of the ancients, nor is it advantageous to the progress of the arts and sciences, servilely to follow their footpaths, at an immeasurable distance. Perhaps, indeed, the author originally meant the sketch as a *jeu d'esprit*, rather than a serious essay on the principles of physical beauty.

Some miscellaneous observations on the American toad, the croaking of frogs, and the structure of the bones of birds, conclude this work, which will perhaps indemnify but very few readers for their labour and expence. The author's industry in dissecting, and his acuteness in observing the nature and structure of the different parts of the animal frame are generally acknowledged; but he is too fond of making theories, too fanciful in his speculations, and too easily satisfied with his own notions, to lay the foundation of any thing permanent in science. He is not quite a dogmatist, but he is too precipitate in assigning causes inadequate to the ends. The laudable zeal which he manifested in pursuit of his inquiries, and in his endeavours to ameliorate the condition of man by annihilating diseases, or in mitigating them by means of inoculation, &c. must place his name on the honourable list of friends and benefactors of the human race.

ART. XI.—*Description des Alpes Grecques et Cottiennes, &c.*
By J. F. Albanis Beaumont. 2 Vols. 4to. Paris. 1805.
Imported by Deconchy.

THIS author does not await the judgment of the public with the trembling anxiety of a tyro. He has already lost the bashfulness of introduction, and appeared above the horizon of literature, successively as a traveller in the Rhœtian, the Maritime, and the Leopontine Alps. To complete his picture of these back-bones of Europe, there remained only for him to describe the two chains of mountains which traverse Savoy under the name of the Grecian and Cottian Alps. It will probably excite some degree of surprise in the minds of our readers, how the *Greek Alps* contrived to get themselves expatriated, and condemned to a residence amid

the barbarous Gauls. But it appears that this was one of the exploits of Hercules, who left behind him these traces of his nation in his passage through Savoy. Antoninus at least says in his Itinerary, '*Alpes Graias ubi Hercule Thebanò dictas ostendimus*,' and Pliny seems to be of the same opinion. Nothing, however, is more uncertain than the etymology of names, and it is probable that when the mythology of the ancients is compelled to furnish an account of the origin of the appellation of places, as is the never-failing practice of the Roman writers, the story was full as often made to suit the name, as the name to suit the story.

M. Beaumont has recourse to another most ticklish, but from its very uncertainty, convenient source of derivation, and he exhibits in his first chapter, a combat between the Grecian, the Roman, and the Celtic tongues, for the honour of affording the generic name of the mountains of which he treats. Like a true Celt, he adheres to the language of his ancestors, and not only decides the appellation of Alps to have originated from *Al* and *Pen*, signifying yet in the Celtic dialect, other summits, but would draw from the same source the Roman name of Jove.

After a good deal more etymological discussion, the author proceeds to take an historical view of the nations who have inhabited and overrun his native hills. Having through two chapters performed the part of the historian, he favours us in the two next with various observations on population, manners, views, and roads. The four remaining chapters of the first volume are devoted to the consideration of the antiquities of Savoy, in which many particulars are noted likely to arrest, and worthy to retain the attention of the antiquary. He will there find numerous details of the Roman inscriptions, monuments, and medals, which have been observed in this district. It is not our intention to select any of these as peculiarly worthy of the reader's attention. They all rise to a certain respectability, which is not likely to be happily illustrated by quotation. The author's style, however, is like that of a man who has written a good deal, free, easy, and not destitute of a moderate share of harmony and elegance; and he who shall be satisfied by the historical or antiquarian details will not find his attention rudely withdrawn to the asperities of composition, or his satisfaction interrupted by unhappy efforts at metaphor, or the gaudiness of untasteful ornament.

In the second volume, the author proceeds in the first place to give an account of the different governments under which *Allobrogia* has existed, and of the origin, laws, and

form of government of the Franks. He traces these ferocious marauders to Pannonia, which, 270 years after the birth of Christ, they abandoned for the more inviting morasses of Batavia. Either not finding that country to their taste, or the swords of the Romans being yet too numerous or too sharp to permit the progress of their barbarous neighbours, they wandered about like the Israelites in the désart, and like that stiff-necked generation too, not foreseeing or not believing their future grandeur and prosperity. After an hundred and fifty years from their leaving the land of Pannonia, they obtained, according to M. Beaumont, a second Canaan on the western banks of the Rhine. We do not doubt that the comparison might be yet farther extended, and that the minute inquirer would discover that in some instances at least, they left few of the ancient inhabitants to remember or reproach their conduct. Proving faithful allies of the Romans, they possessed themselves of Gaul as a reward of their services, and for some time retained many vestiges of a free government.

Further on we observe some discussion concerning the feudal establishments, which contains nothing very particular. We have the great and the small lords and their slaves, with their gradual emancipation by the various causes usually given, and too well known to be repeated here. There follows in this place a description of Savoy, with various topographical and historical notices. The author, with his wonted love of etymology, cannot pass this part of his work without some inquiry regarding the derivation of the word Savoy, which, according to him, was anciently Sabaudia. In the fifteenth chapter, the author proceeds to Geneva, formerly a possession of the Dukes of Savoy, but afterwards, by its own exertions, a free, and we believe, a happy country. Never were the exhilarating and animating effects of a rational liberty more pleasingly illustrated than in the energy and activity displayed by this little spot, scarcely visible in the map of Europe, and wholly inconsiderable in regard to its power and political influence. Yet no people can, in proportion to their numbers produce more illustrious and numerous examples of distinguished eminence, and more fortunate efforts in all the branches of philosophy and literature. Such however is the thirst of power that stimulates the greater potentates of Europe, and so small is the controul that they now mutually exercise, that this little territory forms a disregarded protuberance of the overgrown and formidable empire of the French.

The remainder of the volume is employed in the detail of

what the author styles the statistical account of Savoy, of its population, extent, and the manners of its inhabitants. These circumstances are undoubtedly very curious and interesting, and will not fail to afford considerable amusement to the reader as well as instruction. From the title of the work, 'A Description of the Greek and Cottian Alps,' we should, however, have expected something different, and we actually took up the book with a conviction of meeting a mineralogical and geological view of these mountains, which would have proved, we doubt not, a very fertile subject for his discussion. But there is very little and slight reference to such particulars, and the work would have been better designated by the second part of the title. M. Beaumont is not only a very voluminous author, who would have ranked high at the table of that bookseller who was accustomed to rate his authors by the number of volumes they had written, but has turned his thoughts to education, and contributed his share to the instruction of the present amiable Duke of Gloucester. Formerly in the service of the King of Sardinia, he was removed into that of the British royal family, and so courtly were the habits which he had learned in the mansions of princes, that he now bends the knee and utters the due tribute of flattery before the imperial shrine of Napoleon the First, to whom, then yet unrobed in purple, the description of the Alps is dedicated. In the course of eighteen lines, we hear of the brilliant exploits, the dangers, the astonishing victories, the wisdom, and the courage of the General First Consul, and of the *liberty* which he has given, and the *prosperity* which he has caused to the mountaineers of Savoy. In an 'advertisement,' which is very well written, we meet with many and unnecessary apologies for the production of this performance, for the publication of which, after all, M. Beaumont is able to find no better reason than the duty which every man owes to the country which gave him birth. Prompted by this holy spirit of patriotism, he would persuade us that it is at this moment that he makes the sacrifice of his self-love to his country and fellow-citizens, with the utmost unconcern for himself, and without one glimmering spark of unextinguished vanity.

ART. XII.—*Manuscrits de M. Necker, publiés par sa Fille.*
Manuscripts of M. Necker, published by his Daughter. 8vo.
 Geneva. 1805. Imported by De Boffe.

IT is a common remark with those who have employed their lucubrations on the phænomena of the human mind, that an idea or recollected perception, is not so definite and

distinct as the perception excited by an object actually present to the senses. Something analogous to this may be observed in the perception of moral or political truths by the mental eye. When these are the result of actual observations on the scene of human life which is passing before us, when they are holden forth, as it were, to our view by particular incidents and real occurrences, they are stamped upon the mind with a vividness and a vigour which are in vain sought for when the scene is gone by, and the perception is only recalled by the memory. Whatever truth, therefore, strikes us strongly, ought not to be suffered to grow weak and to fade away till occasion calls for its reproduction; but should be described while the first impression remains fresh upon the mind. Accordingly, that which gives a value to the gleanings of the portfolios of thinking men, is, that in such collections we have their sentiments, if not couched in studied phrases, at least, warm from the brain. The present publication is nearly of this nature, being a collection of detached thoughts on various subjects, found among the papers of the late M. Necker, published by his surviving daughter, Mad. de Stael, with an introductory sketch of his private life and character. Whoever has read the romance of Delphine, knows with what elegant enthusiasm Mad. de Stael has the power of expressing her thoughts; and this enthusiasm, as might be expected, loses nothing of its warmth when stimulated, as it here is, by filial veneration and regret. But, as cold-blooded Englishmen, we could have wished, instead of indiscriminate panegyric, for a few more of those little traits of character, which lay open to our view the inner man. Every one has his weaknesses, nor are even financiers and premiers exempt from the lot of humanity, although, placed as they are, at a distance from vulgar eyes, and condemned to dwell in decencies, they may be better able than others to dissemble or conceal them.

Ilis subter

*Cacum vulnus habes, sed lato balteus auro
Prætegit.*

But when death has closed their career, a desire naturally arises to draw aside the court-veil, and to inspect the heart. Nor is this curiosity either absurd or useless: for that admiration will always be imperfect which is founded merely on public deportment; and the more nicely men scrutinize the hearts of others, the better judges will they be of their own. It must be owned, that to expect the full indulgence of this curiosity from near relations would be unreasonable. Indeed

where there are many unfavourable traits to be disclosed, the sacrifice of the feelings which such a disclosure must occasion, were hardly to be desired. Yet still we may regret the necessity which renders those who have most opportunities of discerning the little foibles which mark the character, least able to delineate them.

The political course of M. Necker was so interwoven with the public history of France, that it becomes a very interesting subject of inquiry. Mad. de Stael promises at some future period to publish the particulars of it. At present, she merely sketches out the principal events of his career, without entering very deeply into views and motives. After describing his second call to administration in 1788, she adds :

‘It seems to be already acknowledged, by all who have studied the conduct and the writings of M. Necker, that he never for a single instant had an idea of making a revolution in France. Theoretically, he was of opinion that the best social order for a great state is a limited monarchy, such as that of which England affords an example. This sentiment predominates in all his writings; and, I think nobody, whatever be his political tenets, can deny that the love of order and of liberty reigns in them with the united force of wisdom of mind and elevation of soul. But the political opinions of my father were, like himself, wholly submitted to morality. He had duties toward the king as his minister. He feared very much the consequences of any public commotion, which might endanger the repose and the lives of men; and, if as a statesman, in the vulgar acceptation of that word, he be in any point reprehensible, it is for being as scrupulous about the means as about the end, and for making morality to consist, not only in the object proposed, but in the road taken to arrive at it. With such ideas could he have prevailed on himself, as minister to the king, to become the instrument of a revolution which was to overturn the throne? Without doubt he loved liberty. Where is the man of genius and of character who does not? But duty always appeared to him still more celestial in her origin than the most noble earthly sentiments; and the most imperious in the list of duties are those which bind us individually: for the more our relations extend themselves, the less precise is the obligation.’

To these remarks we may add, that it is indisputably the part of every one to withdraw himself speedily from a situation, enjoining duties which in his opinion clash with his duties as a member of civil society. We are willing, however,

to believe it to have been the wish of Mr. Necker to support the dignity of the throne on its only firm foundation—justice, and the happiness of the people. But the fabric had begun to totter, even before he came into power. The public mind had long brooded in gloomy irritation over their grievances, and without a steady concurrence of all ranks, and a spirit of decision as well as benevolence in the supreme head, it was not in any ministerial arm to defer the fated explosion. We shall now take our leave of this prefatory piece of biography, observing, that as a tribute of filial affection, it is written with all the animation that might be expected from the author of *Delphine*, but as an account of Mr. Necker's private life and character, it wants discrimination. Mad. de Staël promises at some future time to give a complete account of her father's public as well as private life, and to publish a collection of his letters to his friends. The latter, if selected with judgment, cannot fail to be interesting.

Of the numerous little posthumous pieces contained in the present volume, the editor informs us, that the greater part were composed in the winter which immediately preceded the author's death, and that the rest (one only excepted) were written during the two last years of his life. In these manuscripts such a *cæna dubia* is spread before us that our choice is bewildered. To all, however, one remark is applicable: it is astonishing, that a man bred up to commerce, and the petty details of business, should have acquired such general and extensive views, as shine forth in all his writings. It is an observation of Burke,* that men much conversant in office are rarely minds of remarkable enlargement, their habits of office being apt to give them a turn to think the substance of business not to be much more important than the forms in which it is conducted. M. Necker seems to have surmounted this difficulty; nay, he seems to have gone farther, and to have added to an enlarged understanding, a brilliant imagination and a feeling heart. His daughter justly observes, that the line of life which he followed for twenty-five years was not much calculated to produce that talent of writing which he so eminently possessed. Is it not, she triumphantly asks, a circumstance without parallel, that the first calculator, one whose authority in financial matters is classical, should at the same time be one of the most conspicuous French writers in prose for brilliancy and magnificence of imagination?

* In his celebrated speech on American taxation, cited by Professor Stewart in his *Elements of the Philosophy of the Human Mind*. p. 230. 2nd ed.

The first article which attracted much of our attention in this miscellany, was section 22. The Will. Buonaparte.

That which eminently distinguishes the first consul, is the firmness and decision of his character, a proud will which seizes all, directs all, fixes all, and which extends or checks itself, just at the proper instant. This will, such as I describe it, after a great model, is the very first of all qualities for governing a vast empire. Men come at last to consider this will as an order of nature, and all opposition ceases.

This is just, and well expressed. M. Necker might have added that this capacity of prompt and firm decision is the best quality for those, not only who stand at the summit of power, but who aim at it; and we may in this view, as well as in many others, apply the saying of the historian: *Imperium facile iis artibus retinetur, quibus initio partum est.* As to the capacity itself, it seems to be in great measure the result of natural temperament, and is found sometimes in a mind not proportionally vigorous in other respects.

The class of observations which pleased us best in this very various collection, is that which relates to human life and manners. Their merit lies less in penetration of thought, or pointedness of expression, than in freedom from spleen and misanthropy. Rochefaucault, with many others, who have affected to dissect the human heart, have been betrayed by a talent for wit and point, into gloomy and discouraging views of human nature in general. M. Necker is a firm, but tender handed operator, who cuts but to cure. Take for instance the following article on Misanthropy.

Chrysippus professes himself a man hater; and nevertheless courts the public opinion with solicitude, forgetting that this collection of men is composed of beings of a like nature with himself. I cannot endure to hear what is often said, that the more we know men, the less we shall esteem them. It is a harsh saying, and all should wish that it may prove an unjust one. Our imagination does not embellish those persons of whom we have a near view; this is the first wrong we do them. But, when you utter the bitterest reproaches against them, when you look upon them as odious and even as criminals, there is still reason to think that if you could know them better, if you could be present to their secret thoughts, you would judge them with less rigour. You would then see the hesitations, the inward struggles, and the compunctions which both preceded and followed the crime; you would discern the occasions and fortuitous circumstances which have conducted some in the road of virtue, and thrown

others into the path of vice. You would perceive, as you turned over, page by page, the mysterious history of the human heart, that one single defeat in the struggle with a violent passion has perhaps decided the whole fate of a life now loaded with disgrace; you would perceive that of two men both trembling on the precipice of vice, one maintained his ground by catching the arm of a friend or by listening to his voice; while another fell headlong, because he was without counsel and without support. You would remark, moreover, that one hour, perhaps one instant more of reflection might have prevented that fatal resolution which has cost a man his honour and his life; and you would see not without emotion, that by a strange mixture, the same man that audaciously violates the public order is at the same time a good father, a tender spouse, and a faithful friend.

After some farther remarks to the same purpose, he exultingly concludes: 'Happy considerations, and to be classed in the number of consolatory truths! May we not then hope that the supreme being, the God who knows all our most secret sentiments and resolutions, the God who sees our thoughts at their first rise, and at their end, and who traces them in their course, that this God is a God of indulgence and of compassion! Then shall we better comprehend why Jesus Christ, that great, but simple teacher, why Jesus Christ, our heavenly guide, has made use of the most emphatic expressions to direct our judgments of other men, our judgments of their faults, and of their foibles. "Let the most righteous of you throw the first stone. There is joy in heaven over one sinner that repenteth. Because she hath loved much, much shall be forgiven her." No, no, ye severe censors, ye gloomy misanthropes, it is not certain that the better mankind is known, the more it is to be hated or despised.'

As a specimen of M. Necker's talent for humour, we might quote, 'the Happiness of Fools;' but it is too long to give entire. According to his theory, the garments of skin, which the Lord God made for Adam and Eve, when he expelled them from paradise, are the agreeable errors, the charming self-confidence, the fearless assurance of our own merits, to which, ungrateful as we are, we give the name of folly, but which in fact constitute the sole safe-guard of our happiness here on earth. The same strain of humorous irony is kept up for many pages. The following also will amuse our readers.

'A despot cannot know the public opinion; for few persons will run the hazard of acquainting him with the least

unwelcome truth. He seems always ready to say to us, as the Mogul emperor said to his partners at 'whist, Play a heart, or I'll cut off your head.'

The article on protestant worship contains many sensible observations. He disapproves of the custom of composing, and getting by heart a sermon every week, as too much for a minister to do well, and as very inefficient if done slovenly. The labour of repetition, he observes, which it is difficult to conceal, is very painful to the by-standers. One distinctly perceives the tension of the cords which draw up each phrase from the bottom of the memory. To remedy this inconvenience, he proposes that a sermon should be preached only on the first Sunday of every month, and on great festivals. On other Sundays he would have the service disposed in the following manner:

At first a prayer, and the ministers should be obliged to have three or four different ones, in order to vary them occasionally; instead of which, in villages and small towns, they constantly recite the same. Next should be read a chapter of the Old and of the New Testament, and, immediately after, a commentary made with much care by a commission, which should earnestly devote itself to this labour. Then should be sung three verses, carefully chosen out of the Psalms.—At last, the religious exercise should finish with a short prayer, with words of affection and brotherly love, and with benedictory wishes.

At the end of the volume is a little novel entitled, 'The lamentable Consequences of a single Fault,' founded on a real history. It is written to shew that the domestic conjugal affections may be made to produce, as well as any other kind of passion, the most tragic situations. Thus far we think it makes good its pretensions, but of this we were long ago convinced from the perusal of Fielding's *Amelia*. The scene is placed in England. An affectionate couple are driven into pecuniary embarrassments, which the husband attempts to remedy, by giving an unlimited trust to a speculator in the funds. Ruin and ignominy are the consequence, from which they extricate themselves by joint suicide. It must be owned that a good deal of interest is infused into the recital; but the catastrophe, like that of *Delphine*, has certainly a bad moral effect. It may be doubted whether the contemplation of any vice has a beneficial influence on the character; but something may be said in excuse for it, where punishment is represented following close at the heels of wickedness. In the case of suicide, even this becomes impossible, and therefore a frequent representation of

it can have no other effect than that of familiarizing us to the dreadful thought of self-annihilation, and generating a notion that we are at liberty, whenever the tempests of adversity assail us, in the nautical phrase, to *cut and run*.

Upon the whole, this is an amusing collection of detached thoughts. 'Sunt bona, sunt quædam mediocria.'

ART. XIII.—*Precis des Operations generales de la Division Française du Levant.*

Epitome of the General Operations of the French Division of the Levant, charged during the Years V. VI. and VII. (1797—9), with the Defence of the Islands and Ex-Venetian Possessions in the Ionian Sea, forming at present the Republic of the Seven-Islands; including political, topographical, and military Observations on the Ionian Isles, and the Lower Albania. By Capt. T. P. Bellaire, attached to the Staff of the Commanding Officer. pp. 486. 8vo. Ss. Paris. 1805. Imported by Deconchy.

WHATEVER relates even to the most obscure remains of ancient Greece, that mother of taste and nurse of the fine arts, must always interest alike the legislator, the philosopher, the scholar, and the artist. It is therefore with pleasure we turn to an account of the present state of some of the Grecian islands; of Theaki the kingdom of Ulysses, Penelope, and Telemachus; of Corfu, the site of the gardens of Alcinous; of Cephalonia, distinguished by its black mountain; of Cerigo

Qua mater amoris
Nuda Cytheriacis edita fertur aquis.

of St. Maura, the ancient Leucadia; of the woody Zacynthus, now Zante; and the Strophades, the abode of the Harpies now Strophali. These islands, that once contributed so materially to the ruin of Troy, are now perhaps to become a depôt, and school of military and naval operations destined at no very remote period either to enslave or emancipate Europe, and give a new character to the political and moral economy of the nations of the earth. Of the great natural strength and military importance of Corfu, Zante, &c. now garrisoned by hordes of Russians, Capt. Bellaire gives a very cool and impartial account: an account which, although not very animated nor distinct, discovers a candid mind, uninfluenced by national prejudice or vain-glory. Indeed his ingenuousness and modesty, together with the simplicity and

frankness of his narrative, prepare us to repose implicit faith in his work, even in those parts of it for which he is avowedly indebted to others, as his description of Zante, Cerigo, Cerigotto and Strophali, taken from the notes of other officers, by whom he is not likely to suffer himself to be deceived. He every where evinces great equanimity, coolness, and intrepidity, which are the genuine characteristics of true heroism; of himself he rarely or never speaks: of his enemies always with decorous respect. We doubt not that he is a brave soldier, fit for war, yet fond of peace.

The love of peace, indeed, and of letters have been proved in Cæsar, and in Frederic of Prussia, not only to be compatible with, but indispensable to, the character of a real hero. There are few or no instances of a permanently successful soldier being wholly destitute of these qualities; and we cannot but regret that our author, while destined to combat on classic ground, and 'to fight his battles o'er again,' should not have been acquainted with more languages than one, nor have been familiar with the writers of Greece and Rome. Aided only by the feeble light of translations, or the still more precarious assistance of geographical compilations, his researches can do little towards establishing the site of ancient cities, or identifying the similarity of places of antiquity with the actual ruins. This is an arduous task in which but few, any more than M. Bellaire, can boast of much success.

Our readers are already acquainted with the military dispositions of the French army at the capture of Venice, when these islands and possessions were ceded to, or rather seized by France. Immediately after their acquisition, Buonaparte dispatched this veteran division of about 3500 men, under the command of the aged general Gentili, accompanied by Venetian commissioners, to take possession of the territories previously belonging to the republic of Venice, in the Ionian sea. The inhabitants, partaking no doubt in the general mania that then pervaded the civilized world, received this army as their deliverers: and we are taught to believe that the splendor of the French name had so operated on Ali, Pacha of Janina, and chief of the district of Janna, in Albania, as to induce him to welcome the soldiers of Buonaparte with sincere friendship, or rather with admiration. His amiable disposition, however, is not only acknowledged but proved by his presents to the Generals Gentili and Roze, and Admiral Brueys, and by his furnishing the army with provisions to the amount of 80,000 francs, (\$333l. 6s. 8d. sterling.) Nor does it appear that these dis-

positions would have ceased, had not Brueys, Gentili, and Roze deceived him during several months, by exaggerated accounts of the ulterior views of Buonaparte's expedition, and of the reinforcements of troops and money that they expected from France to enable them to take possession of the Morea. We mention this *ruse de guerre*, only to account in some measure for the subsequent revenge and cruelty of this Pacha, who is represented to be 'of a lively and penetrating genius, little addicted to the manners of the Turks or to the use of their language, in which he is deficient, but following those of the Albanese, and speaking Greek. He is a sovereign judge in his territories, and all causes are brought to his tribunal, where he distributes justice, and always with impartiality, if between subjects of the same nation.' Leaving these Pachas and military schemes to those whom they may concern, we shall extract some topographical and statistical sketches of the ephemeral republic of the seven isles; a position which daily becomes of greater political importance to this country, as occupied by our actual ally, the Emperor of Russia.

The island of Corfu is the first from the Adriatic gulf on entering the Ionian sea, which extends from Cape Otranto to the island of Cerigo. It is about sixteen leagues in length, six in its greatest breadth, forty-six in circumference, very mountainous, and containing a population of fifty-nine or sixty-thousand inhabitants. Its former population was probably much greater; but the ravages of wars, barbarians, and the plague have reduced it to its present state. The Venetians have recently divided Corfu into seven cantons, each of which bears the name of the chief town. I. *Milichia*, or *Lefchimo*, contains a market town, and seventeen villages and hamlets, is the most populous and fertile, and abounds in oaks and salt-pits. II. *Strongli* comprehends two market towns and seventeen villages. The Messongi, the principal river in the island, has its source in this canton, which also contains the lake Corrissia, the borders of which are well cultivated. III. *Corfu* includes the capital and its suburbs, the port of Gouin, the salt-pits of *Potamo* and *Castrati*, the bay of *Paleopolis*, two market-towns, and twenty-two villages. It is, independent of the city and suburbs, the most populous canton after Milichia. The port of Gouin is situated on the channel of Corfu, in a bay sufficiently large and deep, environed by hills and chains of mountains, into which is a narrow passage, sheltered from all winds. The largest vessel may anchor close in shore, where the Venetians careen their shipping. In this place might be established a

dock yard, which the forests of Lower Albania would supply with timber for ship building.* At the bottom of this port is a spring of fresh water sufficiently copious, near which is the town of Goudin, five miles from Corfu, on the only paved road in the island. This town is neither populous nor wholesome, on account of its contiguity to several marshes. IV. *Llapades* is composed of two market-towns, and fifteen villages; and includes two well cultivated vallies, *Roppa*, which is watered by the river *Ermones*, and *Gaiderrana*, (the valley of asses) by the ancient *Dafnita*, now *Stravo Potamo* (crooked river), that has its source where was formerly the lake *Gaudar*. V. *Spagus* consists of a market-town, eighteen villages, and some forests of oak. It has two of the best harbours for shipping in the island, where the largest vessels, sheltered from the winds, can moor with the greatest safety. These harbours, ports *St. Nicholas* and *Affiona*, have the additional advantage of being separated by two elevated points of land, on one of which formerly stood the castle *Saint Angelo*, that resisted the Genoese in the thirteenth, and the Turks in the sixteenth century, but which is now in ruins; on the other stood a fort, that has been converted into a convent, called *Paleo Castrissa*. This almost impregnable castle commands the gulf of Venice, the Mediterranean, and the Ionian sea, and is defended by four villages situated on the declivities of the mountain, through which it is necessary to pass by a narrow and steep road, to gain the summit. These villages are represented as being in the most delightful situations, on small plains, covered with eternal verdure, enjoying the most refreshing breezes, even during the greatest heat, and presenting views at once picturesque, sublime, and beautiful. Nature herself has delighted to ornament this mountain with vine leaves, myrtles, aloes, nopals, and evergreen ivy, that unite themselves closely with the rocks which they cover. VI. *Agrafus* comprises two market-towns, nineteen villages, and several forests of oak. Opposite to the shores of this canton are the islands of *Fano* and *Merlere*. The former is the ancient *Othonus*, situated five miles from Corfu, and contains only one village; the latter is the *Malthace* of Ptolemy and Pliny, four miles from the shore, contains a very few inhabitants, is sterile and mountainous, and only three miles in circuit, half the size of *Fano*. VII. *Peritia*: this canton,

* If we are not misinformed, the Russians have already begun to build a navy in the favourable harbours of this island.

forms the north-east extremity of the island, and is composed of a market-town, and ten villages. One of its headlands contains the famous *Cassiope*, (now Cassopo) celebrated for its temple dedicated to Jupiter *Cassius* (whence perhaps its name), of which several Corcyrean medals make mention. The remains of this ancient city are inconsiderable, and confounded with those of an old fortress, built by the Greek emperors or the kings of Naples, on the ruins, and with the wreck of *Cassiope*. To the temple of Jupiter *Cassius* has succeeded a church dedicated to the Virgin, and built by the Corcyreans or inhabitants of Corfu, shortly after the abjuration of paganism. This virgin of Cassopo, as the author calls her, is held in great veneration by the Corfuans and Lower Albanians; and no Greek vessel dare pass this point without saluting her with a discharge of cannon or musketry. Not very distant from Cassopo is another mount, the *Holy Saviour*, on which is a convent of Caloyers, built on the summit, that is the highest of the whole island, of which it commands an entire view. This mountain and its environs are covered with oak and cypress trees.

The island of Corfu contains one city with two large suburbs; eleven borough or market-towns, and a hundred and eighteen villages and hamlets. The country houses are built very simply, and for the most part covered with thatch. None of the rivers are navigable or contain any other fish than trout. This island dates its authentic history from the arrival of Chersicrates with a colony, banished from Corinth about seven hundred and fifty-six years before the Christian era. It then became a republic, and preserved a hatred against Corinth many ages. Naval expeditions were the delight of the Corcyreans, who had the most powerful navy then extant, except Athens, and with which they frequently defeated the Corinthians and their allies. The greatest part of the ancient medals attest their power at sea, and bear on one side a galley, on the other the word *Corcyra*, or the cypher C. R. or the letters K. or K O P. Corfu has been subject to Venice since the end of the fourteenth century; it has always paid homage to valour and merit, and been the asylum of unfortunate virtue: it was the retreat of Themistocles, Aristotle, and Belisarius.

The city of Corfu, situated on a point of land surrounded with heights and mountains, would form a fortification of great strength, were it not deficient in water during the time of the great heats. In the middle of the citadel are two very high rocks, that command the city and the other forts, of which the author, after Desfontaines, makes *Aeneas* say

' we lost sight of the high towers of the Phœacians.' The interval of these rocks is flat, furnished with parapets on two edges, and contains a church and some houses. Corfu, in its actual state, requires for its defence, in M. Bellaire's opinion, four hundred and fifty cannons mounted on batteries, and a garrison of seven thousand men; viz. five thousand seven hundred infantry, eight hundred artillery, four hundred miners, and one hundred engineers. The fortifications have been mostly constructed by the Venetians. In 1716, Count de Schulemburg beat off an army of thirty thousand Turks that besieged this place.

The houses of Corfu are but two stories high, and have mostly the necessary ornaments of porticoes, that form a protection both against the great heat and the heavy rains; they are covered with platforms, or terraces, but have neither courts nor gardens. The streets are narrow, ill-paved, dirty, and without sewers. The quarter of the Jews, (who constitute nearly one-sixth of the population,) is one of the least dirty in the city, and contains about twelve thousand souls. There are no fountains, either in the city, or the fortresses, and only cisterns of muddy water, disagreeable and unwholesome. To supply this necessary of life, a certain number of *fachini*, or water-carriers, are constantly employed. The church of Corfu is the see of an archbishop, who enjoys a revenue of twelve thousand francs, (500*l*.) and has under him twelve prebendaries that compose the chapter. The episcopal palace is a rectangular building of two stories, well constructed, sufficiently spacious, and situated near the Latin cathedral, and the theatre. The city contains five Latin churches; but the Venetians will not suffer a Greek bishop in the island. The dignity of bishop is represented by a *protopapa*, or arch-priest, elected for a term of five years. The Greek clergy are in general very ignorant.

' I have known, (says M. Bellaire,) during my residence in the Ionian isles and in Albania, several *papas* who neither knew how to read nor write; they had no notion even of morality nor the dogmas of the Christian faith; and only knew how to say the mass that they had learnt by rote. The Greek churches are very simple, and kept in a state of great neatness, though filled with images and lamps in the manner of Romish churches. Some isolated chapels belonging to private families serve the *papa* at once for a dining-room and bed-chamber. In front of the altar is the bed where the amorous *papa* (priest) forgets, with an amiable spouse, the labours of his spiritual vocations, to occupy himself with pleasures purely terrestrial. There are thirty-six Greek churches and chapels in this city; that of St. *Spiridion* is the most considerable, as it contains the mummy of this saint; and is the

only Greek church in these isles or in Albania that has a steeple. The principal ceremonies are similar to those of the Popish church.

On the south of the city are the gardens of Alcinous, that still retain his name; they consist of thickets of myrtle, laurel, and pomegranate trees scattered over a variegated lawn, occasionally elevated, and covered with a perpetual verdure of aromatic plants and flowers, where is always an odoriferous air, and a freshness of shade produced by woods of orange, lemon, and olive trees. These woods are broken through at intervals, so that in traversing the different thickets, we meet with an infinite variety of pleasing views, as well on the channel of Corfu, and the bay of *Paleopolis*, as of the interior of the island.

The author's observations on the manners and customs of the people of these islands oblige us again to regret his ignorance of their primitive language and manners, as portrayed by Homer. This defect prevents him from seizing the real traits of the genuine character of the Greeks, which, unalloyed by that of a more ignoble race, presents a native energy and boldness that conceals its defects in our admiration of its elevation, rapidity, and decision. He dryly observes,

'The Greeks of the Ionian isles are generally proud and vindictive. The least quarrel that takes place in these countries is rarely terminated without the effusion of blood. I think that this spirit of revenge has been communicated to these people by the Neapolitans and Venetians, to whom they have been so long subjected. The Greek is naturally warlike. Ignorance and superstition prevent him from adopting our manners. His bravery consists in fighting in security, in revenging himself in a cowardly manner on those whom he hates, and never going out without being well armed. He will, on his death-bed, bind his children to revenge him; and we frequently meet with a hereditary hatred that exists for many ages. This will sometimes extend to families and even villages that give themselves up to a mortal warfare; and not unfrequently the conquerors tarnish their laurels by shedding not only the blood of their enemies, but also that of their wives and children. In this sort of civil war, the wife accompanies her husband, and lying on the ground, loads his arms whilst he fires on the enemy. This valour in the men, and tender, courageous devotedness in the women, might elevate these people to the highest degree of glory and prosperity, had they not been brutalized by the Venetians.

'For the most part the imagination of the Greeks is lively and fertile, and their judgment correct; the worst-informed among them often distinguishes the subtilty of a question, the weak side of a cause, and the most beautiful passages of a discourse. The language of these people is the modern or vulgar Greek, which is composed of mixed words drawn from the ancient Greek, from the Italian, and from the Albanese. The Greeks of both sexes are generally large, well made, and robust; lame or deformed people are very rare. The

men have an easy and lofty deportment; they excel in running, are expert in shooting, and in all exercises of the body very superior to our peasants; they are sober, and habituated to lie on the floor, but lazy and very jealous of their wives, whom they consider as slaves. Among the rich this oppression consists in shutting them from the sight of men; with the poor, in making them labour and perform all the drudgery, not only of the house but of the field. Generally the Greek women of these islands have not very regular features, but they have a very white skin, and beautiful necks. I have great pleasure in being able to say that they possess much prudence and sweetness of disposition. If the females, however, in the country be made the servants of their harsh husbands, those, on the contrary, who dwell in town are in their turn served by them. For strangers it is extremely difficult to travel in the Ionian isles, as the Greeks have a great repugnance to lodging strangers in their houses, especially if there be any women in them. The Greeks make but little use of strong medicines: they use acids, pectoral ptisans, laxatives, sudorifics, spirituous liquors, *rosolia* (a kind of sweet brandy), simples and aromatics of every kind, and their grocers are their apothecaries. The science of medicine is there much honoured, because physicians are rare, and under the necessity of being learned, since they are called in only upon weighty and extraordinary occasions. Few very old persons are seen, hence perhaps the reason why age was so much honoured by the Greeks."

Many of these customs are not peculiar to the Ionian Greeks. The author might have seen the same jealousy among husbands, the same subjugation of and tyranny over women, the same indolence and aversion to strangers in many parts of Italy and in Portugal. There is little peculiarity, it seems, in the dress either of the men or women. Sashes are still worn by some men in the South of France as well as in Corfu, and women were dressed in the same style about fifty or sixty years ago in France and in this country. Both men and women smoke, some old men take snuff, and only the sailors chew tobacco. This disgusting habit seems to be practised all over the world.

Of the agricultural productions of Corfu, the author gives us but few particulars; on the method of cultivation and on the manure, he is silent. The soil, he says, is clayey, calcareous, and gravelly, as in the south of France. Little wheat is cultivated, and the principal grains are rye and maize. They have also a particular species of grain that the Greeks call *calambochio*, which M. Bellaire believes to be a kind of millet, originally from Egypt. The corn produced in Corfu is only sufficient for half the year's consumption, and the wine (which is of a very indifferent quality) only one-third. This is perhaps justly ascribed to bad,

or rather to want of culture. The olive trees and olives are allowed to be better than those of France, Italy, or even of Dalmatia; but the want of proper vessels and presses makes their oil very disagreeable. The crop of olives in the Ionian isles is biennial: that of oranges, citrons, lemons, pomegranates, figs, &c. almost continual. In addition to these, and all the usual kitchen-garden fruit, except the gooseberry, the nopal, carobe, jajube, walnut, and chestnut trees, are very common, with some few white mulberry trees. Among these observations on agriculture, we find a detailed account of the manner of making mill-stones in Corfu, which the author thinks would be useful even in France. These stones are composed of hard, reddish, and porous pebbles, cemented together by a kind of mastich made of one part of iron-filings to two of resin, boiled together, and poured hot upon the pebbles in a kind of mould, consisting of an iron hoop in which is a cross including the eye of the stone, by which it is moved. M. Bellaire recommends this process as economical, to be used in some parts of France, where there is little granite, and the conveyance difficult and expensive. We question much this project of economy for almost any department of France, as the iron filings and resin which are necessary, independent of the labour, would be very expensive.

Corfu abounds in clay for pottery-ware, of which there are several manufactories. The animals most abundant are hogs, goats, and asses: the others come from Albania, and the Morea furnishes the wood for fuel. Fowl and game are common: thrushes, woodcocks, snipes, quails, and wild turtle-doves, are to be had there almost for nothing the greater part of the year. Fish is sufficiently plentiful in these seas, but the Greeks are too indolent to catch them, and they are consequently dear. The climate of Corfu is hot: and 200lbs. of sea-water in the salt-beds will give from 108 to 110lbs of salt; an entire bed will be filled in twenty or twenty-five days. Earthquakes are common, though less violent than those at Cephalonia or Zante. The great heat continues from the middle of May to the middle of October; from this period till December is the rainy season, the winter of the country: from January to April is the spring; but there is no autumn, as the trees are never stripped of their leaves, and the flowers and fruits continue from October till May. During the warm months, Reaumur's thermometer generally rises from 28° to 30°, rarely to 32°. The evenings are refreshed by North-east breezes from the mountains of Albania, which are perpetually covered with snow. It rains

sometimes during a month without ceasing, and is then frequently accompanied by violent gales of wind. It never snows, and when it hails, it is deemed a hard winter. The islanders are very chilly; and though they rarely warm themselves, they wear very thick cloaks almost all the year.

Captain Bellaire's description of the province of Epire, or Lower Albania, offers nothing strikingly different from that of Corfu. It is about fifty leagues in length, from the mountains of Cimara to the Adriatic Gulf, situated to the west of the province of Janna. Butrinto, the ancient *Buthrotum*, is the capital. After the ruin of Troy, Andromache, the wife of Hector, was brought to *Buthrotum* by Pyrrhus, King of Epirus; but our author is egregiously deceived in supposing that this princess rejected the addresses of Pyrrhus, and that she continued a widow out of respect to the memory of Hector. Had he turned even to Desfontaine's translation of the third book of the *Æneid*, he would have there found her conduct represented in a very different manner. Perhaps, indeed, this is owing to the honourable gallantry of our brave soldier, whose work possesses the very rare and precious merit of not containing one thought or sentiment that could excite a blush on the cheek of the purest chastity. This is a virtue we cannot too highly appreciate, after the voluminous works of obscenity which we have passed over in other parts of this Appendix; and if we have treated them with severity, it is not because they are foreign, but because they were compilations of false and immoral principles, inimical to the well-being of civil society and domestic happiness. Of the Epirotes, M. Bellaire calls the women of Parga the most beautiful; and that not only of Epire, but of all the isles in the Ionian sea. The Epiroan mode of warfare is curious:

'They always fight scattered and dispersed as much as possible. When they are near enough to the enemy, the first of them who finds a ditch, bush, or piece of a rock, covers himself as well as he can, and fires: sometimes he lies with his belly on the ground, at others, on his back, placing the muzzle of his piece between his feet, to take aim with greater precision; so that he fires without being seen, and his balls almost always strike the abdominal parts of his enemy. They are generally sharp shooters, and will pierce an orange with a ball at a short distance, in two or threeshots.'

The island of Zante, according to our author, is twenty leagues in circumference, contains forty-seven villages, of which the most part are built on the foot of mountains, that front the city, and on detached hills. Its population amounts to 35,000 souls. The city of Zante is larger than

Corfu, is built in the form of an amphitheatre, and contains 17,000 inhabitants; the fortress that commands it is supplied by a famous well of excellent water. The principal productions of this island are oil, good muscadine wine, raisins of Corinth, cotton, oranges, figs, wax, honey, flax, and a small quantity of salt, and mineral tar. The cultivation of their vines is their chief labour, and their raisins the principal article for exportation. Their most important commerce is with this country.

The annual product of the tar-mines is about one hundred barrels of 160lbs. each, which commonly sell for 30s. a-piece. It requires to be mixed with resin before it can be used for cordage. The author is astonished 'that none of the *savans* that live in Zante, (a class we have not before heard of in that country in the present age) have attempted to analyze this mineral tar, in order to discover the purposes it might serve, whether in the arts or in medicine. It ought to possess some medical properties, since the water that springs from its sources has already been employed with success in a great number of diseases by the Zantean physicians.'

Soap, hair carpets, silk and cotton stuffs, gold chains and bracelets, &c. are manufactured in Zante. The Zanteans 'are ingenious, active, and laborious. They shew dispositions favourable to every kind of instruction; but they are extremely jealous of their wives, who are in general remarkable for the delicacy of their features. The Zanteans, after founding *Saguntum* in Spain, threw off the yoke of Ulysses, and became a democratic republic; but our author can have no authority for saying that Zante is the *Hyrie* of Pliny. The *εὐκροφύλλος* of Homer and the 'nemorosa' of Virgil, are still applicable to its wood-covered hills.

Of the *Strophades*, *strophali*, or swimming isles, the largest is inhabited only by a convent of Caloyers, that contains about fifty friars: It is but three miles in circumference. The smaller island, though uninhabited, still maintains cattle, sheep, and goats, as mentioned by Virgil. *Æn.* III. The island of *Cerigo* (the ancient *Cythera*) is twenty leagues in circumference, and contains a population of 7,109 persons, dispersed in a town and thirty villages and hamlets, chiefly Greeks, who live by fishing. *Cerigo* is very barren, but affords some pleasant and wholesome wine. It is famous for its quarries of porphyry, now but little used. *Cerigotto*, the ancient *Ægilia*, is a very small but fertile island, covered with wild olive-trees, and has been recently peopled by a colony of Candians, who now amount to one hundred families. We regret that our limits prevent us from extracting some par-

ticulars of the remaining vestiges of *Nicopolis*, the city that Augustus built in memory of his victory at *Actium* over Anthony and Cleopatra. The baths and aqueduct are the most perfect of the ruins. About a mile nearer the sea are the remains of a circus and naumachia. 'The rugged masses of ruined walls are covered with tufts of myrtles, laurels, nopal, pomegranates, and aloes, which, uniting themselves with the majestic ruins, present a picturesque and melancholy aspect.' Medals, cameos, lamps, &c. are often found, of different metals. 'I have seen (says the author,) in the Ionian isles, several of these lamps; they are of copper, of divers antique forms, all bearing the figure of a Priapus in relief.' We suspect that the author has mistaken the character of this figure, and that what he has seen was of no greater importance than the childish representations of Cupid in some of our ornaments. Not far distant from *Nicopolis* is the town of *Preveza*, 'the most important of the Venetian possessions in Albania,' situated on a cultivated but not very fertile peninsula, and contains seven thousand individuals; of whom Mr. B. very delicately observes, that the women are the most free of all Epirus; the Vonizzians have the same character. The island, formerly peninsula, of *Leucadia*, called by the Count de Tochis, in the 13th century, *St. Maura*, offers but little interest. The inhabitants are considered the most savage of all the Ionian isles. It is memorable for its lofty promontory, now called *Cape Ducato*, whence the unfortunate Sappho leaped into the sea. Perhaps the errors or crimes of this poetess existed rather in her head than heart, and her *universal* condemnation is no mean presumptive proof of her innocence. The unfruitful island of *Ithaca* or *Theaki*, contains seven thousand five hundred inhabitants, who are represented to be industrious, laborious, sober, and hospitable—qualities almost inseparable. This island is not so woody as in the time of *Telemachus*. Its principal production is raisins. A few years since, at the port of *Vathi*, a marble slab was dug up, containing a decree, written in ancient Greek, beginning with, '*The people being assembled, the senate has decreed.*' It was carried to Venice. The *Ithacans* were the only people who remained true to the French, whom they very wisely advised and humanely assisted at their own peril, to evacuate their country before the arrival of the Russians and Turks. Their condition was no doubt ameliorated, and their conduct will be a memorable example of national gratitude, which the philanthropist has pleasure in recording. On the French officer's explaining to them the danger of assisting him and his spl-

diars to evacuate the island, the magistrates replied, 'We would conduct you to your worthy generals and brave companions in arms, and if we afterwards fall into the power of your enemies, we will die if it is necessary; but it will be without regret, since that we shall have saved your life and liberty.'

The account of Cephalonia is much more imperfect than that of the other isles. The natives uniformly manifested an inimical disposition to the French, which rendered it more difficult to acquire information. The inhabitants of the mountains are considered as savage or uncivilized. The women are said to be handsome. The island is one-fifth larger than Corfu, contains two cities, several towns, and about one hundred and twenty villages and hamlets, which include a population of seventy thousand souls. There are several manufactories of cotton, (which they call *dimito* and *scamito*) of aromatic liquors and hair carpets. 'The Cephalonians (says our author) are generally brave, bold, intelligent, sober, cunning, intriguing, and vindictive. When they have resolved to execute any enterprize whatever, they neglect nothing to effect it. They are, of all the Greeks, the best qualified to acquire knowledge of every kind, and the most inclined to great actions; but they are also the most dangerous for their fraud, ambition, and avarice. They are still, as Homer described them, 'full of artifice and cunning.' This character is not sufficiently *approfondi*, and from the author's isolated situation, we suspect it to be rather the effect of his reading than his own cool observation. We have to regret our ignorance of the manners and customs of the mountaineers, whom he calls 'savage;' but, at the same time, allows it to be 'very difficult to know them.' In this we agree with him; nor is it every observer who is qualified to sketch the genuine traits of a rustic people. The remainder of this volume is occupied with military details that would be little interesting to general readers, and do not admit of analysis. The cruelties committed by the Turks are truly deplorable; but we do not think the conduct of Ali Pacha of Jauina quite so reprehensible as our author. From the artifice and deception he had met with, and from the evident neglect on the part of the French government to this army, he could not possibly consider them otherwise than as a troop of free-booters, who had nothing but their personal bravery to excite his attention; and in appreciating that bravery, he gave some honourable proofs that he was not destitute of humanity. His conduct to Lieutenants Potel and Boissard, and his address to Captain Tissot, are

incompatible with the character of a common tyrant: 'Warriors, you have done all that could be expected from humanity. I will treat you with the respect that is due to unfortunate virtue. Console your companions: tell them I shall do all that may depend on me to mitigate the hardships of their captivity.' On the other hand, the very obstinate resistance of these soldiers of liberty, at a time they were convinced* that every one of the inhabitants was their determined enemy, must be considered as no other than cruelty, since it drew down inevitable ruin and misery on a helpless and innocent people, unavoidably exposed to the fire of a powerful army and to famine! The garrison of Corfu sustained a siege of four months, lost five hundred of its troops, lived on green roots, and vegetables, when all the horses, asses, dogs, cats, mice and rats (the latter sold for three francs, 2s. 6d. each) were consumed; and made fuel of the wreck of ruined houses; at a time when the whole force in the Ionian sea, did not exceed three thousand five hundred men, of whom three thousand two hundred and ninety, were French. The madness of such resistance, not to speak of its barbarity to the inhabitants, is candidly acknowledged; but it is justly palliated by the consideration, that General Chabot, being left without instructions from the directors, did not dare to capitulate or deliver up any possessions that had been decreed integral parts of the republic. The author speaks with admiration of the very uncommon strength of the Russian gunpowder.

Were it not for the loss of useful space, we should apologize for the length of this article. To those, and they are perhaps numerous, who consider these islands as of great political importance, our account of them will not be unacceptable. Our knowledge of them indeed has hitherto been very imperfect; we have therefore extracted all that is valuable in this volume. They are now about to become a great naval depôt, and are actually bringing into existence, a navy, that may one day reach the shores of Britain. The emperor of all the Russias is now our ally; he may not always be so; that consideration, however, should not now excite the jealousy of the

* It is most unequivocally asserted throughout the work, 'that the people had been long in eager expectation of the Russians, it is alleged, on account of their religion.' The spirit of rebellion against the French began very early to manifest itself, and General Chabot was 'obliged to export the Latin archbishop to Dalmatia.' During the siege, the Corsicans communicated secretly with the Russians, and it was perhaps owing to their compassion for the inhabitants, that the French were enabled to hold out so long.

statesman, although it is highly worthy the reflection of the philosopher and politician.

M. Bellaire has given a chart of Corfu, &c. which he says was found among the archives of the city, and executed by order of the Venetian senate, and which he assures us is very correct; but the want of geographical lines diminishes its value, nor does it contain all the villages in the island. The omission of every thing relative to the natural history of these islands is a proof of the author's modesty, which is much to be regretted.

RETROSPECT OF FOREIGN LITERATURE.

FRANCE.

ART. 14.—*Notionnaire, &c.*

Memorial of whatever is useful and interesting in Human Knowledge.
By M. Moustalon, 2 vols. 8vo. with 18 Plates, 16s. Paris. 1805.
Imported by Deconchy.

THIS is an encyclopædia for young persons and trades-people unacquainted with the more profound works in the arts and sciences. It contains a tolerable treatise on geography and astronomy, together with many observations, tending to simplify and generalize a knowledge of the arts, sciences, trades, and commerce, that may be useful to some mechanics, and general readers.

ART. 15.—*Le Botaniste sans Maître. &c.*

The Botanist without a Master, or Method of learning Botany alone, by means of the Instruction, commenced by J. J. Rousseau, and continued and completed in the same Manner, by M. de C. of Winterthour, in Switzerland. pp. 321, 12mo. 6 Plates. 5s. Paris. 1805. Imported by Deconchy.

ROUSSEAU's eight letters on botany are here augmented to twenty-four, for which the author is chiefly indebted to the additions of Professor Martin, in his translation of those letters. The editor has indeed adhered more closely to the form and style of Rousseau than our countryman, in his additions.

ART. 16.—*Dictionnaire portatif de Bibliographie, &c.*

A portable Dictionary of Bibliography, containing more than 17,000 Articles of scarce, curious, esteemed, and valuable Books; with the known Marks to distinguish the original from spurious Editions, that have been published; and instructive Notes on the Rarity or the Merit of certain Books. The Value has been fixed according to the Price at which these Books have been sold at the most famous Sales: concluded by a Catalogue of the Variorum and Delphin Editions, and those printed by Aldus, the Elzevirs, Baskerville, &c. &c. By F. T. Fournier, pp. 405. 8vo. 12s. Paris, 1805. Imported by Deconchy.

TO booksellers, and those who are fond of quoting authors whose works they never saw, this must be a most acceptable volume. It is the production of an industrious printer, and contains a very great variety of works, although far from including all the titles of the works of the authors mentioned, even the most celebrated, especially modern authors. We consider it a great improvement to a work of this kind to have the prices affixed; and however indefinite and fluctuating these may be at public sales, they still give a much more correct idea of the relative value, than the expressions 'very dear,' 'very scarce,' &c. The miscellaneous and critical information, is printed in a very small character, and comprises many useful, and sometimes necessary observations on the different editions, and even on the frequently neglected merits of the works themselves. We should recommend this volume to the attention of our readers, did we not think such books rather literary luxuries, that paralyze industry, and engender vanity and presumption. Bibliography doubtless has its use; yet we question whether the same industry, well directed, would not be in some other department more profitable as well to society as to individuals.

ART. 17.—*Ceremonial de l' Empire François. &c.*

Ceremonies of the French Empire: containing the civil and military Honours to be rendered to all the military, civil, and ecclesiastical Authorities of the Empire, &c. Costumes great and small; Functions and Attributes; public Ceremonies at Fetes; public and private Mournings: Uniform of Officers; Emperor and Empress's Household; Forms of Address, and regal or imperial Ceremonies of Language, &c. &c. &c. pp. 502. 8vo. 9s. Paris. 1805. Imported by Deconchy.

FROM this work we have not acquired a sufficient respect for ceremony, to translate even a fourth part of its title-page. It is ornamented with three full length portraits of the pope, Buonaparte and his wife, in their robes. In that of Buonaparte, we recognize a tolerable outline of his countenance; but that of his spouse, is much too flattering for so coarse a woman. We have a chapter on mourning. For a father or mother, all persons are to wear mourning

six months: the women, six weeks in black woollen, six in black silk, and the last three months in black and white: the men, six weeks without powder in their hair, or buttons on their coat, their shoes *bronzé* (bronze coloured) and woollen stockings; six more with buttons, and the three last months with white silk stockings, &c. For a grandfather or grandmother only four and a half months' mourning. For a husband a year and six weeks; for a wife six months, the same as for father or mother. For brothers or sisters, two months: for uncles or aunts, three weeks; for cousin-germans, fifteen days; for uncles *à la mode de Bretagne* (i. e. great uncles) eleven days; and for the issue of cousin-germans, eight days. This volume would be complete, did it contain a law for the begetting of children and of heroes, which we may shortly expect.

ART. 18.—*Epitome de l'Histoire des Papes. &c.*

An Epitome of the History of the Popes since Peter the Apostle to the pre sent Time; With a brief Account of the Life of Pope Pius VII. since his Elevation to the Pontifical Chair, to his Arrival at Paris. For the use of young People: by A. Serieys; and revised by the Abbé Sicard, Director of the Institution of the Deaf and Dumb: 12mo. Paris. 1805. Imported by De-Conchey.

THE two hundred and twenty-eight pages of this work contain a brief sketch of the lives of 251 Popes, and 32 antipopes, among whom have existed some of the wisest men that ever adorned the annals of history, and others that have been a disgrace to human nature. To those who will be satisfied with an unauthenticated chronological account of these successors of St. Peter, this epitome may not be unacceptable, as it contains their names, the date of their accession, and the principal events that occurred during the pontificate of each. It is the boast of Catholic divines that they are all good historians, while those of the Protestant communion are only good classical scholars. There may be some truth in the assertion as a religion founded on creeds, councils, bulls, &c. necessarily requires some historical knowledge of their respective institutions, ceremonies, and obligations; but we suspect that even this imperfect outline, in which the vices of the pontiffs are painted in the least disgusting colours, will not be very successful in making proselytes. And an impartial history of the private lives of the Popes would very materially promote the progress of reason, and the interests of true religion.

It is very indigorous to hear the raptures of these two Abbès, Serieys and Sicard, when they speak of his holiness and Bonaparte. 'It was believed that the Pope would only *assist* at the ceremony (say they,) of the consecration of the emperor, but he wish'd to accomplish it himself. Ardently attached to this extraordinary man, he locked him in his embrace, and shed tears of joy; souls only like theirs can conceive what passed in the hearts of two men made to understand each other. The Pope consecrated, crowned his friend, his dear Napoleon in the

midst of religious hymns, and public joy. He saw himself surrounded by an affectionate nation, to which he gave his benediction: and may we long enjoy in France the grace, with which heaven loads the heart of his pontiff, to be diffused among the first born of his church. *Risum teneatis!*

ART. 19.—*Histoire des Templiers.*

History of the (Religious Order of) Templars, compiled from the best Authorities. pp. 131, 12mo. 2s. 6d. Paris. 1805. Imported by Deconchy.

TEN thousand knights burnt, and imprisoned for their wealth, (about the year 1306,) and their order extinguished! The history of France, in all ages, is a tissue of dreadful horrors! This little tract, occasioned by Reynouard's tragedy of the Templars, will give an idea of Popish morality before the reformation.

ART. 20.—*Abrégé de l'Histoire d'Espagne.*

An Abridgment of the History of Spain. By Don Thomas Yriarte, translated from the Spanish by C. Brunet; with a concise geographical Description of Spain and Portugal by the same Author. Paris. 1804. Imported by Deconchy.

THE utility of abridgments like the present is so generally recognized, that this little work scarcely requires any notice from us, to promote its success. Yet however judicious the original author of this volume may be, he reports, on the testimony of former historians, certain marvellous facts, which are utterly unworthy of credit, and discovers in his characters of princes, the spirit of his nation, among whom religion is debased by much superstition. The translator however has not thought it necessary to correct his model; 'enlightened readers, he imagines, will easily perceive the errors, and the instructors of youth will be able to point them out to their scholars.' We are not exactly of this opinion; but think the translator should have warned his readers thereof in a note at the bottom of the page.

ART. 21.—*Le Petit Magasin des Dames.*

A little Magazine for the Ladies. Third Year. pp. 212, 18mo. 2s. 6d. Paris. 1805. Imported by Deconchy.

Knowing, as we do, the variety of worthless compilations that are presented to the patronage of every class of Parisian ladies, it was not without some surprize that we found the present work replete with good sense, taste, and just principles of morality; and that it was sufficiently elegant, lively, and interesting, to recommend it to the use of those young ladies who may have acquired a little knowledge of the French language, and who wish to improve it, both in verse and prose, particularly the latter. To mothers and

wives it contains much excellent advice; also several characters and moral tales, with contrasted portraits of Lady Mary Wortley Montague, and Madame de Sevigné, Mesdames de la Fayette and de Tencin, that will both amuse and instruct. We also found some judicious observations on the characters of the women mentioned in the Bible, &c. Nor is it disgraced by any affectation of excessive sensibility, to the prejudice of the more noble sentiments of practical virtue.

ART. 22.—*L'Art de conserver sa Santé, ou Manuel d'Hygiène.*

The Art of preserving the Health, or Manual of Hygeia. By P. T. Pissis, Physician, ex-professor of Chemistry at the Central School of the Department of the Upper Loire. pp. 343. 8vo. 7s. Paris. 1805. Imported by Deconchy.

TO those who are fond of gossiping about their health, this may be a convenient treatise. They will not indeed find 'a tale of symptoms,' which their own natural eloquence generally renders unnecessary, but they will meet with an enumeration of the causes of disease, that may be much more salutary, provided due attention be paid to their removal. The author, although a tolerable chemist, has given a classification of the aliments that will be of little practical utility. He divides them into vegetable and animal: the former is divided into nine classes, which are again subdivided into orders. The classes of vegetables, are mucous, sugary, amilaceous, fungous, extractive, oily, aromatic and acid substances, and fermented liquors; those of animal food, are milky, gelatinous, albuminous, and unctuous aliments. Air, exercise, the passions, seasons, climates, age, and sex, are, as usual, copiously treated; there is also much advice relative to connubial enjoyments, which although less exceptionable than many writings on the same subject which have appeared on the continent, are yet too indelicate for the English public, and which, we are well convinced, are not necessary in a country, where people arrogate to themselves the name and character of reasoning beings. The author would fain be a moralist, and one of that good natured kind, that infuses a mixture of voluptuousness to temper the rigidity of morality.

ART. 23.—*Traité de l'Influence des Passions.*

A Treatise on the Influence of the Passions on the Temperament, and the Health in general. By H. T. Morteau, M. D. of the School of Paris, and corresponding member of the same School. pp. 68, 8vo. 2s. Paris. 1805. Imported by Deconchy.

THE good Dr. Morteau, deeply impressed with the possibility of greatly improving the human frame, and of rendering it much more durable by means of a better regulation of the passions, has generously bestowed on the public a number of excellent observations, tending to show the good and bad effects of the different emotions of

the heart on the health and animal economy. He treats of the origin of the passions; influence of the vicious, and of the virtuous passions, on the health and temperament: and tells us with much truth that 'vices are real passions, that, by their reaction, directly destroy the vital principle.' The Doctor next gives an analysis of the passions, still however, rather as a metaphysician or moralist, than a physician. 'The first (says he) and mother of all the metaphysical passions, is the love of existence, or self-love: it is the mother of two other primitive passions, the desire of knowledge, and the love of a comfortable life. From the latter spring two passions, or virtues, religion and sociability. In the passion of religion there are three principal sentiments, fear, respect, and love of the Divinity. Sociability is mother of five passions, or intellectual virtues, pity, respect, love, beneficence, and gratitude.' If the reader be not struck with the originality and depth of this philosophy, it is not the fault of the Doctor. The anecdotes of the fatal effects of hatred, envy, jealousy, &c. are amusing, and will be new to all those who have only witnessed the operation of those passions in this country. We hope the author's various and cogent arguments in behalf of chastity, and of its beneficent effects in society, will have their due effect in his own country; but his morality is modelled in the school of Buonaparte. Of this, his curtailing the liberty of worship, his recipe for begetting heroes, and his condemnation of the principles inculcated in the glory of French literature, the Adventures of Telemachus, are unequivocal proofs. His politics too have the same source. 'There is a slavery that renders the people more happy than liberty. The people never are happier, than when entirely subjugated under a strong government, whatever its private policy may be.' These sentiments will shew how justly the philosophical Dr. Morteau will deserve to be physician to his majesty, the emperor and king, for which he shall have our suffrage and warmest recommendation, in consideration of his consolatory remark that 'the sons of heroes, have rarely resembled their fathers.'

ART. 24.—*Annales de l'Empire Français.*

Annals of the French Empire. By a Society of literary Men, arranged by R. de Beaunoir and A. H. Dampmartin. Vol. I. pp. 550. 8vo. 8s. Paris 1805. Imported by Deconchy.

These authors are somewhat premature with their *Annals* before the empire has yet been a year in existence. Beaunoir writes a trifling preliminary discourse, in which he boasts of his *independence and impartiality*: in the very next phrase is an expression of Buonaparte appropriated to himself. 'Il importe aux souverains de favoriser les hommes qui distribuent la gloire, et qui transmettent à la postérité les actions de ceux qui ont dévoué leur vie à mériter son estime.' We do not think this puerile and vain-glorious effusion worth translating. This volume consists of 'a Summary of the History of the French from their establishment in Gaul, A. C. 481, till the accession

of Napoleon to the empire in 1804, by Dampmartin.' It is a compilation of very indifferent merit; the revolution has been modestly passed over, excepting a few shades that betray the gall of the present day.

ART. 25.—*Histoire du Canal de Languedoc.*

History of the Canal of Languedoc, compiled from Authentic Papers preserved in the Imperial Library, and in the Archives of the Canal. By the Descendants of Peter Paul Riquet de Bonrepos; with a Chart. pp. 399. 8vo. 9s. Paris. 1805. Imported by Deconchy.

* M. Andreossy, general of artillery, grand officer of the legion of honour, and member of the institute of Egypt, has published a history of this Canal only to assert that his great grandfather, and not Riquet, was the inventor of this boast of French genius and industry. The authentic papers here produced, joined with the respectable testimony of M. de la Lande, remove all possibility of doubt. P.P. Riquet communicated his plan to the minister Colbert in 1662, laid the first stone in 1667, died in 1680, and six months after, in 1681, the work was finished by his son. To defray the expense the king advanced 7,484,051 livres; the province 5,807,831: 16: 6, and Riquet himself, 4,067,517: total 16,279,399: 16: 6 livres; or 678,308l: 6s: 6d, sterling. Of this highly vaunted stupendous work, we shall only observe that for many years it has been four or five months in the year perfectly dry.

ART. 26.—*La Menagerie du Museum.*

The Menagerie of living Animals, in the National Museum of Natural History, Paris. By La Cèpede and Cuvier, with Figures drawn from Life, by Marechal, Painter to the Museum. Vol. II. pp. 224. 12mo. 8s. Paris. 1805. Imported by Deconchy.

THE names of La Cèpede and Cuvier are a kind of passport by which any work may claim a place in the library of the naturalist; and as such, we apprehend, they have been used for the present miscellaneous publication. It contains 21 well-executed plates, which represent the serval, callitrix, brown maki, maki mococo, female elephant, porpoise, (*delphinus phocæna*, Lin.) male and female sajou, axis or deer of the Ganges, rhinoceros, black bear of America, lama paseng or wild goat, male and female zebra, genet, and the zebu. The descriptions are popular; but the accuracy of the designs, (some of which we have compared with the originals,) and the labours of the author to fix the synonymes, render the work highly worthy the attention of naturalists, and amateurs of natural history. They have in numerous instances shewn how Buffon, Sonnerat, and other naturalists have been deceived respecting the native country of different animals; and also how those writers have

designedly or carelessly deceived subsequent authors. The principal novelty, in this volume, is an anatomical description of the female elephant's trunk, or proboscis, which has hitherto been very imperfectly examined; twelve drawings have been made of this dissection, but the authors have not yet been able to have them engraved, and consequently the sketch here given is very defective, for want of plates. These naturalists, after minutely examining the dissected trunk, estimate the number of transverse and longitudinal muscles of which it is composed, at, from 30, to 40,000; a number that will not appear extraordinary, when we consider the various movements and prodigious power of this organ. It is denied 'that the passage in this trunk, by which the animal takes in water, can be a prolongation of the seat of the sense of smell, as the water must be offensive to the pituitary membrane; and that the sense of smell does not reside in the nostrils either of the cetaceous order of animals, or of the elephant, but that in the latter it is in that part of the nostrils that is included in the bones of the head. At the base of the trunk, the cartilage of the nose has the form of an oval buckler, which in the male is very convex, in the female it is flat. This difference, it is said, should always characterize the sex of elephants.' The account of the porpoise is rather misplaced, in a work on living animals in a menagerie; but we are told it was introduced, partly because it had been designed by the painter, Marechal, and partly because it afforded the editors another opportunity of talking of the seat of the sense of smell in this order of animals. Notwithstanding the industry and talents of the authors, they have not been able to determine whether the animal here drawn for the paseng be really such, or only a mongrel wild-goat. Neither are they always beyond the sphere of deception, when they gravely tell us that bear's grease is in such reputation, as a topical remedy, that in London there are apothecaries who breed bears expressly to fatten them! It is possible that some of the English visitants to this Menagerie may have said so, when they were perplexed to find words to express their meaning accurately in French. This work is to be continued, and it will afford much knowledge relative to the domestic economy of animals and animated nature.

ART. 27. *Rhetorique et Poétique Française.*

Rhetoric and Poetics, adapted by the Commission of Classical Books to the Use of Lyceums and secondary Schools. By M. Domaïron, Inspector general of public Instruction. 2 vols. 12mo. 4s. each. Paris. 1805. Imported by Decouchy.

THE rhetorical part of this work contains not only all that is usual in that science, but also an examination of the four ages of literature, history of the origin of the fine arts, illustrations of oratory, history and didactic works, with an account of the critics, and writers of dialogues and romances. The subject is enlivened by an account of the era and birth place of the eminent writers. The poetics will be found an useful treatise to those who wish to have a critical know-

ledge of French versification. This volume possesses, however, amuch greater merit, as it contains many excellent observations on the art of epic poetry, and of dramatic propriety and unity, illustrated by examples from the French dramatists, that are applicable to all countries and languages. We cannot indeed give it an unqualified approbation: but it would be too tedious to offer our objections.

ART. 28.—*Exploits des Marins Français.*

Exploits of the French Marine: a Work containing an abridged History of the French Navy from the Commencement of the Monarchy to the present Day, with a Summary of the Lives of the most celebrated Naval Officers, preceded by an Account of the Descents made or attempted to be made in England, &c. 2 vols. 12mo. 8s. Paris. 1805. Imported by Deconchy.

CONTEMPTIBLE as the French marine has been, this work, which celebrates its achievements, is still more so.

ART. 29.—*Le Livre des Singularités, ou les Momens bien employés.*
Paris. 1805.

The Book of Singularities, or Moments well employed.

A person of extensive reading, who, possessing a good taste and good judgment, keeps a common place book, and afterwards communicates the well selected contents to the world, is certainly entitled to the thanks of those, who at so cheap a rate, are furnished with rational entertainment. Many and dull have been the collections which compilers in this country have exhibited to the public; nor do those of France seem to be a whit superior to their fellow labourers here. The present publication contains many stale jests, which have been long known to every Englishman; it seems indeed to be a collection from English books, most of the anecdotes are told of Englishmen, and the author seems delighted when he can laugh at the expence of Johnny Bull.

That our readers may also be equally entertained, we think it only fair to present them with a translation of a few of the best specimens of Monsieur's drollery.

The grateful Doctor.

'A celebrated physician of Paris never paid a visit to his wealthy patients without going into the kitchen, and cordially embracing the cooks. "My very good friends, (he would say,) I owe you ten thousand thanks for the services you render to the faculty: without the assistance of your poisoning art, which procures us such excellent practice, I and my brethren should be obliged to end our days in an hospital."

'The same physician demanded of Father Bourdaloue, what regimen he observed, to keep in so good a state of health. "I make

only one meal a day," said the famous preacher. "For God's sake," said the doctor, "do not publish your secret; if you do, we are undone."

An old woman was on the point of being married; the notary read to her a clause of the contract, which terminated with *et cætera*. This good woman, who was a little deaf, thought she heard him say, *et elle se taira*; "Stay, stay," said she, "take out that clause: I do not marry to be silent; I shall hold my tongue only when I please."

ART. 30.—*Les Templiers, tragédie, par M. Raynouard: représentée pour la première fois sur le Théâtre Français, par les Comédiens ordinaires de l'Empereur, le 24 Floréal, an. xiii. (14 Mai, 1805.)*

The Templars, a tragedy, by M. Raynouard, &c. Imported by Dulau.

NINE of the French chevaliers who followed Godfrey of Bologne to the conquest of the Holy Land bound themselves by a vow to render the passages to their country secure against the attacks of the infidels, who maltreated the pilgrims whose piety induced them to undertake the journey to Jerusalem.

These Frenchmen were afterwards reinforced with the accession of many other warriors; they often appeared with glory in the field of battle, and formed the religious and military order of Templars. The council of Troyes approved the institution, and rules were adopted for the observation of the chivaliers.

The statutes of the order had for their basis the Christian and military virtues. A form of the oath exacted from the Templars is still extant. it was discovered at Arragon in the archives of the Abbey of Alcobaza: and it is to this effect: 'I swear that I will defend the mysteries of the faith, the unity of the Godhead, in all my conversation, with all my strength, and with the force of my arms; I promise submission and obedience to the general master of the order; I will go to fight beyond the seas, if it shall be necessary; I will afford every possible assistance against infidel kings and princes; and in the presence of three enemies I will never fly; but though single I will fight them, if they be infidels.'

Their standard was called *Beauceant*, and on it were written the words, 'Non nobis domine, sed nemini tuo da gloriam.'

After assisting at or partaking of the holy mysteries, they marched to battle, preceded by the sacred standard, sometimes reciting their prayers. The pages of history bear frequent attestation to the glory and ardour with which these knights devoted their lives to the dangers of the field. Authentic witnesses prove that, faithful to their oath and institution, they respected the laws of religion and of honour.

In process of time, however, the order fell into disrepute; and the

grand master was sent for to France by the pope, under the pretence of reuniting his order to that of the Hospitallers. He arrived there with a retinue of sixty knights grown old in combats, proved by adversity, and always ready to shed their blood in defence of their order and their religion.

On a sudden the Templars in France were arrested, and persecuted through all Christendom. The most grievous accusations were published against them, and they were supposed to be guilty of the most atrocious crimes against religion and morality. On the 13th of October, 1307, the grand master, and 139 knights were arrested in the palace of the Temple at Paris. They were stripped of all their wealthy possessions, and the king, Philip-le-Bel, seized upon the palace of the Temple. On the same day, the other knights were arrested throughout France.

Twenty-six princes, or grantees of the court of Philip, declared themselves their accusers; from every side archbishop, bishops, abbès, princes, chapters, corporations of cities, towns and villages sent in their approbation of the charges alleged against them. The king and the pope obtained from different courts that the Templars should undergo the same fate in the other states of Europe. Before they were tried by the tribunals, the pope thundered a bull of excommunication against all persons who should afford either succour, an asylum, or even counsel to these unfortunate wretches. Life, liberty, and fortune were promised to those who should avow the crimes of which the order was accused. In order to induce them to do this, they were presented with pretended letters from the grand master, by which they were invited to make this avowal. As they resisted every kind of enticement, they were put to the torture, and a confession of guilt forced from them; and if during the respite from pain they in the least retracted, they were condemned as heretics, and hurried away to death, not for having committed the crimes of which they were accused, but for having recanted their confession. The death of the grand master, who mounted the scaffold with the courage of a hero and a martyr, annihilated the order for ever.

From this history of the 13th of October, Mr. Raynouard has composed the present tragedy. It is destitute alike of incident and of interest. In the first act we learn, that King Philip had siezed upon the palace of the temple, and dissolved the order; and that Marigni, the son of the prime minister, is a secret friend to the knights. In the second, the queen tells us she believes them innocent of the crimes alleged against them, and that she is willing to undertake their defence; as also is the Constable of France. In the third, the grand master exhorts the Templars to be true to the cause; in the fourth there is a dull and uninteresting dialogue between the king and the queen on the subject; and we are informed that Laigneville has been prevailed upon through fear to acknowledge the crimes of which the order is accused. The last act announces the death of these unfortunate victims, and the king is struck with horror, when he hears that the grand master has prophesied that he shall die within a year!! The

poetry is in many passages very good, and contains some fine sentiments. The characters of the grand master and the young Marigni are well drawn, and exhibit the spirit of true heroism.

ART. 31.—*Histoire Amoureuse de Madame de Maintenon.*

Amorous History of Madame de Maintenon, related by the Authors of her Time. pp. 157, 12mo. 3s. 6d. Paris. 1805. Imported by Deconchy.

The superstition and licentiousness of Madame de Maintenon were sufficiently known without this romance, which incidentally satirizes the predilection that some women evince to discover secrets, in detached verses that are truly laughable, not from their wit or elegance, but for their absurdity.

ART. 32.—*Souvenirs d'un Homme de Cour, &c.*

Recollections of a Courtier, or Memoirs of a Page; containing secret Anecdotes of Lewis XV. and his Ministers, Observations on Women, Manners, &c. with historical, critical, and literary Notes. Written in 1788. 2 Vols. 8vo. Paris, 1805. 16s. Deconchy.

WERE we to judge of the patriotism of the writers of *Souvenirs* from the freedom with which they give their disgraceful memoirs to the public, we might place them among the ancient Romans. The present volumes contain nothing particularly different from the usual *baguettes* of this class. Among anecdotes of courtesans, we cannot help regretting to see the respectable name of Lady M. W. Montague, and her *supposed* confession of her fatal curiosity of visiting and revisiting the grand signior's seraglio. To really modest English women, who visit Italy, &c. we should recommend a circumspection, rigid in proportion to the laxity of manners there prevalent, when perhaps foreigners would find less opportunity for fabricating scandalous tales. To those who are not so, if they will not be guided by virtue, we should wish them, at least, for the honor of their country, to make England, and not France or Italy, the theatre of their misdeeds.

ART. 33.—*Campagnes des Français à St. Domingue. &c.*

Campaigns of the French in St. Domingo, and a Refutation of the Reproaches made to the Captain-general Rochambeau. By Ph. Albert de Lattre, proprietor, &c. pp. 285. 8vo. 6s. Paris, 1805. Imported by Deconchy.

INSTEAD of a history of the campaigns in this unfortunate island, we have a collection of all the abuse that imagination can devise, bestowed on the English character. Had it been new, we should have enjoyed a laugh, but as it is only revived, we pass it with cool contempt. Its real object is to destroy the English manufactures and commerce on the continent, by depreciating the pro-

bity of Englishmen. The defence of Rochambeau proves that he caused M. Fedon to be executed, because he could not procure his quota (upwards of 1333l. sterl.) of a forced loan. A similar atrocity has perhaps never before disgraced the annals of nations.

GERMANY.

ART. 34.—*Salomon Hirzel's denkmal der liebe & freundschaft seinem verewigten bruder, D. Hans, C. Hirzel, und seinen beiden freunden Ulrich und Schwinz, Geweiht, 1804. Zurich.*

S. Hirzel's Monuments of Love and Friendship. Dedicated to his honoured Brother and his two Friends.

THE work of a man seventy-eight years old is not to be too severely criticised; if the language does not sound the softest to modern ears, the sentiments are worthy of a republican, who for many years had been a senator, and the latter part of his life, the treasurer of the canton of Zurich. His brother is well known to the world by his Rustic Socrates, or Philosophical Farmer; and his character, as well as that of the two friends of the author, is painted in glowing colours. The work will afford a pleasing remembrance to the citizens of Zurich of the characters it was wont to produce, and excite lively regrets for the loss of their country's liberty.

ART. 35.—*Die wichtigsten Kunstproducte der fabriken and Manufacturen vorzüglich in Europa. Von J. C. Möller. 8vo. Hamburg. 1805.*

The most important Productions of the Workshop of Manufactures, particularly in Europe. A Manual for Instructors of Youth in Technology and Geography.

THIS is a very useful publication. The author has collected with great industry a variety of materials from the many very costly works on the same subject. The objects are arranged according to the kingdoms of nature, to which they respectively belong. On each production, is given the art of cultivating and manufacturing it; and then the various places are mentioned where it is produced or manufactured to the best advantage. Thus the article gold is treated of under the following heads. The obtaining of it from the mines. Its natural qualities. The places where it is procured. The uses of gold, particularly in coinage. Manufactures of gold as by goldsmiths, gold-beaters, gold-wire-drawers. Every part is treated concisely, but sufficiently at large for instruction. Some articles, as may be expected in such a work, are omitted; but this can scarcely be said to detract materially from the utility of a work, which will be found very useful in the early part of education.

ART. 36.—*Bemerkungen an seiner, &c.*

Observations on a Journey from the Turkish Borders over the Bukowina, through East and West Gallicia, Silesia, and Moravia, to Vienna. By J. Rohrer. 8vo. Vienna.

MANY of these observations are interesting, and particularly those which relate to some Caraitic Jews at Halicz on the Niester, which still adhere to their ancient principles, and reject the additions to the law made by the Talmudists. A farther inquiry into the extent of this sect might be recommended to every traveller into Poland and Turkey; for from the intercourse we have with the Jews of the opposite persuasion, and the well known theological hatred that prevails between the two sects, we scarcely know any thing of that which, of the two, deserves by far the greatest portion of our attention.

SWEDEN.

ART. 37.—*Utkast til föreläsningar öfver Svenska historien.*

A Sketch of a Course of Lectures on the Swedish History. By Eric Michael Faut. 8vo. Upsal. 1805.

THE labours of this author on Swedish history, are greatly esteemed in his own country; and if they are sometimes faulty in points of deep criticism, and might be greatly improved by a more careful and judicious selection, yet much praise is due for indefatigable industry, and the rescuing of various facts from the deepest obscurity. The present work is intended for those who wish to take a cursory view of Swedish history, and are unwilling to travel through the pages of Dalin and Lagerbring; yet it is not written with sufficient precision to be put into the hands of youth. The first part contains the history from the earliest times to those of Gustavus the First, in which the rhapsodical remarks on Pytheas of Marseilles, Tacitus, Jordanes, and others might well have been spared. The remarks on the Edda, are chiefly deriyed from Thre; the later Edda, as it is called, is ascribed to Snorre Sturleson; who, however, could have at any rate but a small share in this production. All the idle tales of the Icelanders are repeated without any attempt to explain them; and the sketch of life and manners in this period is very imperfect. The second period contains the age of popery, in which are enumerated numerous acts of the regents, without selection, or view to any judicious insight into the manners of the times. The second part brings us down to the time of Gustavus Adolphus; the third relates the history of Sweden under Gustavus Adolphus and Christina; and the fourth, the history of Charles the Tenth and Eleventh. In the two last parts are many interesting materials; but the want of arrangement, the insertion of trifling

remarks, and the deficiency of research into the history of the people, their civilization, manners, and industry, must prevent the work from rising high in the class of literary productions.

ART. 38.—*Quatuor Monumenta nœa in Suecia eruta, Tabulis æneis et brevi commentatione illustrata ab J. Hallenberg. Accessore nonnulla de literatura Cusica.*

Four brazen Monuments dug up in Sweden, illustrated by Plates, and a short Commentary; to which are added some Remarks on Cusic Literature. 8vo. 6s. Stockholm. 1801.

THIS pamphlet principally relates to a bracelet and three celts of brass, which appear to have been found at Tullinge, about two miles from Stockholm, in 1800. An English Antiquary, however, would hardly have thought them sufficiently important to form a separate work.

The use of the bracelet, both as a military honour and a female ornament among the nations of antiquity, is proved from different authorities: and it is said to have been found very frequently in Sweden.

The celts differ from those which have been usually discovered in having tops or covers to them. Their uses, however, have been very differently explained. And M. Hallenberg, for the first time we believe, deems them Lachrymals. Though we think the *cutter*, or knife for sacrifice, which appears to have been discovered with them, implies a different purpose.

At p. 57, follows the explanation of the cusic coins; which appear to be of little consequence. One, engraved in the title-page, is ascribed to Almostraser, a Mahomedan prince, between 1226 and 1242. Two more given in p. 57, were found in Finland. One, being mutilated, seems an uncertain coin; but the perfect one is referred by M. Hallenberg to the year 915.

It is altogether a learned pamphlet; but it treats on subjects which have very little either of novelty or curiosity.

DENMARK.

ART. 39.—*Theologisk Maanedskrift for Faedrelandets religionslaerere. Udgivet af L. Nikolas. Fallesen forste resider: Cappelan, &c. 1803, 1804.*

A Theological Monthly Publication. Copenhagen.

DENMARK was distinguished for the freedom of its press, which seemed inconsistent with the despotical form of its government. The decree of the 27th September, 1799, destroyed that freedom, and with it the hopes of farther progress in religion or science. By

degrees the country is emerging from the terror into which it had been thrown, and it is much indebted to the compiler of this work, who, by his theological magazine, and now by this publication, gives an opportunity to persons engaged in religious speculations, to communicate the fruit of their labours to the public. In the numbers already published, are many interesting articles. Among them, the publisher, though a minister of the established church, gives four excellent reasons for satisfaction under the existing differences of opinion on religious subjects. For he contends, that this difference is grounded on our nature; that it is compatible with the truth; that it is not prejudicial to the chief points of religion, virtue and the fear of God; and that it is connected with the hope of clearer light in the future state. From one article we find that Norway is not free from the troubles arising from fanaticism; and a peasant of Sonnenfiels has established a community, similar to those of some of our methodists in Wales. Education, it appears, in another article, is not sufficiently attended to, in either Denmark or Norway; and, if we are to trust to the representation of an old clergyman, it is better to be a subaltern officer or a journeyman mechanic, than a preacher or teacher in Denmark. The papists have still several churches in Denmark; and their number at Copenhagen amount to nearly 5000. The work promises to be very useful; and if it continues to be conducted in the same liberal manner, will gradually introduce much information both to the state and people.

HOLLAND.

ART. 40.—*Aanhangsel oph et Bigbelsch Huisboek.*

Appendix to the Family Bible of J. Scheidius. Leyden.

TO the possessors of Scheidius's family bible, this will be a very welcome present, as it contains short remarks on those passages in which he swerves from the versions in common use; and the grounds of his version deserve the attention of critics. The passages on which the remarks are made, are generally very perplexed; but frequently new light is thrown on the subject, and they manifest on the part of the author both great industry, and great reading. *וְשָׂאָה* אֲדָבָה he finds a difficulty to express clearly; and follows Schröder in giving it the force of 'perficere,' to mark that the work was completed. The common versions do not give the meaning of this passage; and yet if the derivation of the Latin word 'paro' from *בָּרָא* is allowed, there seems no obscurity in it. God ceased from all the works which he had prepared to do. The meaning of *וַיִּבֹּשׂ* is thought to be improperly applied to 'shame' in ii. Gen. 25. but sufficient reasons are not given for changing it to merely 'embarrassment,' since the idea of shame is so frequently connected with the other word in other parts of scripture. On xv. 2, it is properly observed, that *דַּמַּסְכִּי* cannot mean a Damascene, since the name of the

country is never set before a proper name, and either the prefix **ב** or the suffix ' ought to be joined to **רפשא**: and besides, how could the man be called a Damascene, when we are told, he was born in the house of Abraham? The difficulties attending the passage are by no means surmounted. On K.I. 47, 31, it is properly observed, that every where the word **השתחוה** expresses the bowing of the head to another by way of respect or reverence, and the bowing both of Jacob and David, were bendings forward of their head as they were sitting upright at the bedstead expressive of reverence. Many similar remarks are made, and enough is said to ensure the attention of the reader, and either to explain the difficulty, or to instigate him to farther inquiry.

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